Winona Echoes

Inspiring Messages By Speakers at the Winona Lake Bible Conference

1946

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Inspiring Messages by Speakers at the Fifty-Second Annual Winona Lake Bible Conference
Winona Lake, Indiana

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Truth on Canvas—The Christ of the Scriptures

By DR. ROY L. BROWN

After my own personal conversion, the greatest desire of my life was that others with whom I should come in contact would know something of the tremendous change that had come into my life. What I was in Christ was such a transformation from what I had been that I wanted everybody to know about it. Of course that should be the logical experience of every born-again one. Jesus said "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If folks are not coming into contact with the Living Water when they come in contact with your life and mine, there is something wrong with our lives. It is absolutely impossible for anyone to live an obedient Christian life without attempting to win others for the Lord Jesus Christ. *Follow me, and I will make you fishers of men*—that statement of Christ leaves no room for argument. If we are not fishing for men, we are not following our Lord.

It would seem that in about nine-tenths of all our church activity, we are putting the cart before the horse. What is the usual procedure of winning the community for the Lord? What is it? You know just as well as I do. We want to get a nice church building on a convenient piece of property.

We want a good preacher and an attractive billboard that says in effect, "Welcome. Come on in. We want to win you to the Lord. We hold services here on the Lord's Day, a prayer meeting once in a while and a Bible conference or an evangelistic campaign occasionally. We want to win you for the Lord. Come on in." On the whole, the community is not coming in. One

out of 100, one out of 500, one out of 1000 of the people of the community never darken a church door. Why not? Well, it might be well for us to remind ourselves that there is nothing in the Book which tells them to come into the church. Nowhere has the world ever been told to go to church. [Forsake not] *the assembling of* [yourselves] *together,* was written to the members of the family of God, but nowhere has the world ever been told to go to church. But it is true that the church has been told to go to the world: *Go ye into all the world, and preach the gospel to every creature . . . beginning at Jerusalem.* Our next-door neighbors, the folks at the shop, or at the office, are our Jerusalem. Unless we have told them the Gospel, we are living in absolute disobedience to God's expressed will and command. I wonder how many Christians have tried fishing in the physical world as they try fishing for the Lord. Imagine going to a stream or lake, building a fishing shanty and hanging up a sign with an electric light on it: "Welcome. Fish Wanted. Come on in." That is just what we are doing in about nine-tenths of all our church activity, just hanging out the welcome sign. What do we do when we want a fish dinner? We usually take some bait and go out where the fish are. Why not do the same thing for our Lord? One of the greatest needs of the church today is this very type of ministry, "fishing for men!" It is impossible for anyone to live an obedient Christian life without attempting to do that very thing.

I soon discovered that witnessing wasn't as easy as I expected it would be. Folks weren't as interested in listening to it as I thought they should be. I have never found it easy to do personal work. For me it has always been difficult. Isn't it strange that the most of us can talk about almost everything? We can talk weather; we can talk sports; we can talk politics. When it comes to giving a little testimony for the Lord, the devil seems pretty successful in keeping our mouths shut. I asked the Lord if there was an easy way of doing personal work, some logical approach to the unsaved, some way to get the conversation started, which seemed to be my difficult task. He led me

to making a little pin to wear on the lapel of my coat. It had nothing but a red question mark. It worked so well in my case that I've had over seventy thousand of them made. Then I did not need to worry much about getting the conversation started. The other fellow would start it for me. Never a day would go by but what people would be "nibbling" on that little pin. Then, of course, they could not get cross with me or feel resentful. They would just have to take anything I'd say to them or accept a Gospel tract graciously.

I had an interesting experience in the business world. After buying a bill of goods from a Jewish traveling man, I found him asking about the button. He said, "What's that button on your coat?" Now what was I going to tell him? He was a Jew, keen mind, well read. I knew that the moment I'd mention the name of Christ, the chances were that there would be resentment, and I did not want that. So I said "Lord, what can I tell this fellow?" That is one thing wearing the button does for you. It keeps you in touch with "headquarters." So I said, "Lord, help me; and help me quick." I said, "Oh, you mean this little pin?" He said, "Yes." "Well, that's just a little question of mine." He said, "I see that, but what is it?" (Hurry up, Lord for I'm getting into something here. Give me something for this fellow.") I said, "The question is, are you an honest Jew?" He said, "What?" I said, "You heard me the first time." He said, "Quit your kidding; you're not wearing a button on your coat asking folks if they are honest Jews. But I'm fish enough; I'll bite. Of course, I'm an honest Jew. What did you think I was going to say?" I said, "I thought you'd say that, because I want the privilege of proving to you that you are not." "Well," said he, "You have a fine chance." I said, "I know it, and I'm going to take advantage of it, because if you are an honest Jew you have an honest conviction regarding Jesus Christ. What is it?" "Jesus Christ?" he said. I said, "Yes, sir." He said, "Goodbye, I'm going," and he grabbed for his portfolio. I said, "O, no, you are not. You said you were fish enough to bite, and you bit. You are on the hook, and I'm on the other

end of the line. Sit down. You are going to prove that you are an honest Jew before you leave the office or you don't get the order" and I folded it up and put it in my pocket. So for the sake of business policy, he sat down. "If you are an honest Jew you have an honest conviction regarding Jesus Christ. What is it?" "Why," he said, "I think he was the greatest man that ever lived." "Greatness along what line?" I asked. "What line would you give Him credit for being great along? You wouldn't say He was a good man, would you?" He said, "I'd say more than that, but I would not dare say it in the presence of my own people. My own conviction is that He was the best man who ever lived." I said, "Fine! Give a calf enough rope, and he'll hang himself. You are not honest, because you can't make that kind of statement and maintain your position." "Why not?" he asked. "We will answer that by asking one more question. Was He the Jewish Messiah and the Son of God?" "Oh, no, He wasn't that." "Then He was the biggest imposter that this world has ever known. Where is your logic? Where is your honesty? If Jesus Christ was not what He claimed to be, then He was the biggest liar and imposter that this world has ever known, not worthy of consideration, let alone worship or esteem. Don't say He is the best man who ever lived in one breath and then call Him a liar in the next. That is hardly logical." He said, "Well, I hadn't thought of that." I said, "Simply because you haven't been honest." "Well, now," he said, "I did not plan on getting into any argument." I said, "You're not getting into any argument. You said you were honest, and I just want you to prove it. He said, "You are a Gentile, a Christian, I suppose. You take the New Testament record." I said, "I certainly do." "Well," he said, "I don't. I confine myself to my own Scriptures." I asked, "What do you call your own Scriptures?" He said, "Probably what you call the Old Testament." I then questioned, "You believe them?" "Yes." "You are orthodox?" "Yes." I said, "Fine. I will close the New Testament. I want to ask you two or three questions from what you call your own Scriptures."

"Oh now, wait," he said, "I'm not a rabbi." "No, but you say you are orthodox, and if you are, I know you will be familiar with some of the writings of your own prophets. According to your own Scriptures, what is the future of your own race?" And as I expected, his face began to light up. "My own race? Back to our own land, of course," and he began to give me some of the developments back in the Holy Land—one of the greatest harbors in the world, one of the greatest oil developments in the world, one of the greatest chemical developments in the world. He said, "Of course, we haven't got it as we will have it when we have our own government established." I said, "Your own government? What do you mean? You are under the Balfour mandate." He said, "We are just now, but we are not always going to be. Eventually we are going to have our own government." I said, "That is interesting. What form?" "Why," he said, "a kingdom." "Is the Jew going to have a kingdom?" "Absolutely yes." "But how can you have the establishment of a kingdom without having a throne?" He said, "We will have a throne." I said "What throne do you have, for most thrones have a name attached to them." He said, "So does ours." I said, "What is it?" He said, "Why, haven't you ever heard or read of the throne of David?" I said, "It seems to me that I did read of that somewhere, and you say you are going to have the establishment of a Davidic throne?" "Absolutely." "How are you going to establish that throne without having someone to occupy it?" He said, "We will have someone to occupy it." "Where will you get him? I can't imagine a man getting up in England and laying claim to the British throne without having an iron-clad set of credentials of genealogy giving him the right to the throne; and I can't imagine anyone ever daring to stand up and lay claim to the throne of David without being able to produce an iron-clad set of credentials of genealogy to that throne either." He said, "I hadn't thought of that. I suppose he would have to have that, wouldn't he?" I said, "Yes, I suppose he would. Now I'm going to break my word with

you. I said I would not use a New Testament, but I want you to look with me at one verse at least." He said, "I guess I can stand one verse. What is it?" I said, "The first one; get it straight now. You say you are going to have your own land, the establishment of your own government, the setting up of the throne of David. Anyone then who claims that throne would have to be of the lineage of David. All right. Now read *Matthew* 1:1:*The book of the generation of Jesus Christ, the Son of David.*" He said, "Why, is that the first verse of the New Testament?" "Certainly; that's why the New Testament was written—to establish the credentials of this One whom the Old Testament has been telling us was going to come. If you want a book outline of the entire Old Testament, you will find it in the word of that ancient patriarch Job, *Oh, that I knew where I might find Him.* That is the story of the Old Testament, the inquiring search for Him that is going to come. If you want a book outline of the New Testament, you will find that in one sentence, too. It is Philip's word to Nathanael, *We have found him, of whom Moses in the law, and the prophets, did write.* That is all the Bible is. The Old Testament looked for Him; the New Testament found Him. This is the record of His life. That is all the Bible is, just a 'Him' Book, the story of a 'Him.' Jesus Christ is not only of the lineage of David, but He is the last Jew that ever lived that can produce those credentials." "How do you make that out?" "Very easily. You remember at the time of His birth, Joseph and Mary were compelled to come from the town where they were living down to a little town called Bethlehem. Why? Because they were of the house and lineage of David: Joseph, by way of Solomon, back to David; Mary, the oldest daughter of Heli who was in the direct lineage of Nathan, Solomon's older brother. Both were of the lineage of David, and they had to be at Bethlehem for that recording because at Bethlehem the official table of genealogy was kept. While they were there, that little Baby was born. Not long after that, when Rome began to move in around that location, those official tables of genealogy were moved from

Bethlehem to the Temple at Jerusalem for safe keeping. In 70 A.D. the temple was destroyed and those records with it. Matthew 1 is the only table of the genealogy of anyone who can lay claim to the throne of David, and Jesus Christ is the only One who can do so." What an interesting study it is to follow through that double genealogy of our Blessed Lord. When I got through with my Hebrew friend, I devoted my spare time for several months to tracing over 330 outstanding, definite prophecies of the birth, life and death of our Blessed Lord.

Now matters of history.

You can't get past the first verse of the Word of God until you find that Christ is there. *Genesis* 1:1, *In the beginning God* (Elohim) *created* . . . The word *Elohim* is a "uni-plural" noun referring to God the Father, God the Son and God the Holy Ghost. *In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made.* Christ was there in *creation.* He was not only there in creation but also in *revelation.* All through the Old Testament we read of God appearing to Abraham, Isaac, Moses and Jacob. Oh, no, for in Exodus 33 we read *There shall no man see me and live.* Well, these men say they saw God. Jesus said, *No man hath seen God at any time.* How are we going to reconcile those apparent contradictions? Isaiah says, *In the year that king Uzziah died I saw also the Lord . . . high and lifted up.* Jesus says, *These things said Esaias, when he saw his glory, and spake of him.* Every appearance of God throughout the entire Old Testament is a pre-incarnate appearance of the Lord Jesus, the theophanies of the Old Testament. When we turn to the New Testament, what do we find? Practically every writer pushes back into the Old Testament. Matthew says 119 times, "That it might be fulfilled as it is written in the prophets." Mark says in effect, "I will write you a Gospel as recorded by the prophets." What prophets? The only prophets they had—the Old Testament prophets. Luke says in effect, "I'll give you His genealogy, not back to Abraham, not back

to David as Matthew did, but I'll take Him back to Adam the first federal head of the race. He is the last Adam, bringing humanity back into fellowship with God. John says, "I'll take His genealogy back to where it rightfully belongs to the confines of eternity. *In the beginning was the Word.* That Word is the Logos. *All things were made by Him.* Remember, Andrew said to Peter, *We have found the Messias.* What Messiah? The one foretold in their own Scriptures. Philip's word to Nathanael, *We have found Him, of whom . . . the prophets did write.* What prophets? The only prophets they had, the Old Testament prophets. Remember the testimony of Stephen and Peter, "You have slain the prophets; now you have slain Him." They took Stephen out and stoned him for reminding them that this was the prophesied one of their own Scriptures. Our Lord preached a sermon in His home of Nazareth. He opened the scroll at Isaiah 61. You remember His message that day: *The Lord hath anointed me to preach good tidings unto the meek . . . proclaim liberty to the captives.* He qualified that with this, "I have some good news for you today. I am here today in fulfillment of that prophecy." And they took Him out to the brow of the hill and tried to cast Him over because He reminded them that He was the prophesied one of their own Scriptures. Remember His closing ministry—On that resurrection day a couple of folks were going back to Emmaus, rather blue and discouraged. A Stranger stepped in along the roadside and asked "What seems to be the difficulty? Rather downcast?" They said, "Well, are you a stranger in these parts? Haven't you heard what has been going on?" Jesus asked, "Why, what's been going on?" They replied, "He, whom we thought was going to redeem Israel has been crucified. He has been dead for three days, and we don't know what we are going to do." What did Jesus say? *O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And he expounded unto them in all the scriptures the things concerning himself.* What Scrip-

tures? The Old Testament. That was the only Scripture they had. *The things concerning* [whom?] *himself.* When He got to the other disciples in the upper room, He said, *All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* The very first Bible conference that was ever held after the resurrection of our blessed Lord, was held with the Lord Himself as the teacher, and the study that day was, "Christ in the Old Testament."

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And I wish we would still follow that instruction of our Lord. The trouble with most of us is that we like to think and dream about what we should do, but we don't actually do it. I like to watch audiences as they sing songs. It is rather interesting. I give out a song, some glorious song that should fairly lift us from our benches, and some folks will sit there with their faces pulled down in apparent despair. One of our song leaders some time ago said, "They say that some people sing by sight. I'd like to pass on the information that it is a sight the way some people sing!" I tell you, I like to watch audiences as they sing songs. I don't know, maybe you don't sing it around here. It is one of the old timers, written back in the 80's, I think—"More about Jesus Would I Know." How many of you have ever sung that song? Oh, you have, have you? I'd like to ask you a little question—"How long have you been singing that song?" You say five, ten, or fifteen years. If I could, I'd like to ask you, "How much more do you know of your Lord today than you knew of Him five, ten, or fifteen years ago? Honestly, now! Oh, it is easy in prayer meeting or church to say, "Turn to number [whatever it is] and sing, "More about Jesus would I know, more of His grace to others show." Then we close the book and close the meeting and go home. Another week, another two weeks, another three weeks, we come to church again and sing, "More about Jesus would I know, more of His love to others show," and we close the book and close the meeting and go home. An-

other month or two, if company doesn't come and fishing isn't too good, and the weather is pleasant, we come to church. Again we sing, "More about Jesus would I know, more of His love to others show," and every line we sing is a lie, for we don't want to know more about Him. "Yes we do." No we don't. If we did, we would *study the Scriptures.* My friend, don't you ever sing that song again unless you can sing it honestly.

Oh, how we need a searching of the Scriptures today to find in the inspired Word of God the incarnate revelation of the living Word, our blessed Lord. We do not have time in these brief periods to cover what to me is one of the most interesting methods of Bible study. How I like to study types and antitypes, historic types and personal types. How interesting it is to follow Old Testament types as they move into the fruition of the New Testament antitypes. Personal types, such as Adam, a contrasting type, such as Adam as federal head of the race bringing humanity down with him under the curse and Christ the last Adam bringing humanity back into fellowship with God. Moses, Joshua, Aaron, Melchisedec. Historic types: What means that serpent back there in the wilderness, a serpent of brass (signifying judgment) raised up on a pole? One look means life, but what does it really mean? Let Jesus put His commentary upon it: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.* What means that Passover sacrifice? *Christ, our passover is sacrificed for us.* What mean all the Old Testament offerings—the trespass offering, the meal offering, the sin offering, every last detail of every offering? These all center and focus in this one offering, this offering of Christ, as a perfect offering, a perfect sacrifice unto God. The Tabernacle, every post, every curtain, every detail, represents the Person and work of our Blessed Lord. My friends, we will never know the story of the Lord Jesus as we should

know it until we know something of the typical teaching involved in the Tabernacle.

This morning I want to take just a verse or two from each of these divisions. *His generation*—where is He going to come from according to the Old Testament? *His incarnation*—the details of His birth. *His manifestation*—He moves into human history. *His humiliation*—a turning against Him. Finally, *His condemnation*—one day on Calvary.

His Generation.

Where is he going to come from? As we look back to the opening pages of the Book, we find one of the first verses, *Genesis* 3:15, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* Why do you think it was promised that He should be born of the seed of the woman? Never in all the annals of human history has the product of the human race ever been referred to as the seed of woman. All have been the seed of man. Why? Here is one lone individual who is not going to be born of man, and the very first promise of His coming brings to us the truth of the virgin birth of Jesus Christ. He is going to be of the seed of Abraham. How can that be possible? Abraham has reached 100 years of age and Sarah 90. God said they would produce seed, and they did. God said He was going to be of the seed of Isaac, the stem of Jesse, the son of David, of the tribe of Judah. Follow it through some time. It is interesting reading. Study the story of the tribe of Judah from the time that God revealed that the seed was going to be born through that tribe. Three times in two chapters alone, the royal lineage of the tribe of Judah is left hanging on one lone individual. The last time little Joash, whom Jehoiada hid away in the house of the Lord for six years, was the last link in the lineage. The tribe of Judah was left hanging on that one little baby's life, but that little baby was held securely in the hand of the Eternal God. When God speaks, He speaks with authority and with accuracy.

His Incarnation.

Where is He going to be born? Well, that was what they asked when they searched for Him, *Where is he that is born King of the Jews?* He was born in Bethlehem according to the Scriptures, and He died for our sins according to the Scriptures. He was buried and rose again the third day *according to the Scriptures.* What Scriptures? The only Scriptures they had, the Old Testament. His birth, His life, His death, His resurrection, all were foretold centuries before He moved into human history. Born in Bethlehem? Yes. Virgin birth? Yes. He is deity and humanity in one individual as revealed in that great verse in *Isaiah* 9:6: *For unto us a child is born,* [that is the human], *unto us a son is given* [that is the divine.] Deity and humanity are combined in this one Person. We have a long list of names that He is going to be called. He is going to come up out of Egypt. Wait a minute; there seems to be something wrong here. How can He come up out of Egypt if He is to be born in Bethlehem? Bethlehem isn't in Egypt. How can He be born in Bethlehem? The expectant mother doesn't live in Bethlehem at all. It is very interesting that just at the pivotal time in Roman history a special decree should be made for this occasion. What do you mean? I know that for many years the critics of the Word of God told us that Dr. Luke was all wrong. They stated that there was no recording at that time. Rome had been requiring recordings, but these were all in regular cycles of time; according to the regular cycle it would have been a few years later. So said the critics, *until* some years ago they unearthed a tablet. On that tablet there was the information that the regular cycle had been broken just once—and that was at the time of Jesus' birth. Why? Because several centuries before God had said that the Christ was going to be born in Bethlehem. It took a special decree from the Roman authorities to bring Mary there for that occasion. When God speaks, He speaks with authority. We also read of "Rachel weeping for her children." What about this weeping? There was a decree

that all male children under two years of age were to be slaughtered; and they were slaughtered. But God intervened. He told Joseph to take the Young Child and His mother out of this zone of trouble. He said "Go, and I will take care of you." "But where will I go, Lord?" asked Joseph. "I don't know which direction to take." "Down into Egypt." "Down into Egypt? But why take us way down into Egypt?" "Because a few years ago, I said I was going to bring my Son out of Egypt." In God's own time there are no mistakes, no miscalculations, no discrepancies. Yes, when God speaks, He speaks with authority.

His Manifestation.

The very announcement in regard to John the Baptist is made in Isaiah 40: *Prepare ye the way of the Lord.* Where is He going to begin His ministry? The Old Testament tells us in Galilee. And He did. Right where they said He would. The miracles He performs—the blind see, the lame walk, the deaf hear, the dead are raised—are foretold in the Old Testament. His personal characteristics—His poverty, His sinlessness, His zeal, His entrance into Jerusalem, the songs sung at His triumphal entry—are also foretold. I wonder where these men got their information? Where did they get that information? Well, there is only one place where they could have gotten it. Where? *Holy men of God spake as they were moved by the Holy Ghost.* There is no explanation for the accuracy and authority of these statements other than that of divine inspiration of the Scriptures.

His Humiliation.

His report is going to be rejected. What report? The report as to who He was. His revealed arm was set aside. What revealed arm? The mighty arm of strength. In spite of His mighty arm of strength, the rulers take council against Him. He is going to be betrayed. The record tells for how much they are going to sell Him. It tells, centuries before He was

born, what they are going to do with the betrayal money. He is going to be forsaken. False witnesses, none to defend Him, His back smitten, His visage marred—these are also predicted in the Old Testament. I wonder where these men got their information? They also foretold the details of His trials. There were no witnesses for Him, there was no defending attorney to plead His cause, no one to declare His generation. Why not? Because God had said, *As a sheep before her shearers is dumb, so he openeth not his mouth.* I say, when God speaks, He speaks with authority.

His Condemnation.

We could take a whole week for this one point alone. Not only the kind of death He was going to die, but the very time of His death to the day, was mentioned in the Old Testament records. What kind of death? Read Psalm 22. In the first twenty-one verses of Psalm 22 you will find eighteen prophecies fulfilled that day on Calvary. When the twenty-second Psalm was written—death by crucifixion was unknown. The very time of His death—to the very day—was revealed centuries before. Yet the details of that death are accurately recorded. We can't take time for that except in a very short reference. You who are familiar with Daniel 9 know what I mean when I refer to the seventy weeks which God determines for His own people. Seventy weeks—weeks of times—weeks of years; that is, divided into three periods. Division 1: In 7 weeks the walls should be rebuilt and the gates should be rehung. Seven weeks, 7 x 7= 49; literally fulfilled, on the year-day principle, for it was 49 *years* from the date of that promise to the building of the walls and the hanging of the gates. Division 2: Three score and two weeks the Messiah should be cut off. What is that? Three score and two=62; 62 x 7 =434. Add to that the 49 years for the rebuilding and you get 483 years. On the last day of that 483rd year, 173,880 days exactly, Jesus Christ from the Mount of Olives let fall from His lips, those significant words to Jerusalem, *If thou hadst known even thou, at least in*

this, thy day, the things which belong unto thy peace! but now they are hid from thine eyes. What day? The day that Jesus Christ made that statement was exactly 173,880 days from the date of the prophecy when the Messiah should be cut off. When God speaks, He speaks with accuracy.

He is going to be numbered with the transgressors. His garments are to be parted. No bones broken. His heart poured out. Let me cite one illustration. Why do you think it was prophesied of the Son of God that a bone of His body would not be broken? What difference would it make? The difference between night and day, between heaven and hell. Why? We must recognize the mission which the Son of God had to accomplish. What was it? To be a great world teacher? No, it wasn't that. He was that, but that was not His ministry. A wonderful example? No, that was not His ministry. What then was His ministry? *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Never forget, my friends, that here is One who did not come to be a world leader, who did not come to be a great teacher, a wonderful example. He was that and a lot more. He did not come to live a beautiful life, although He did that and much more. He came to die a sacrificial, substitutionary death for you and for me, the just for the unjust, that He might bring us to God. As such it would be necessary for Him to meet every requirement and fulfill every detail of that which was required of the Passover lamb of which He was the antitype. What were some of the requirements for the Passover lamb? It must be without spot and without blemish and He was that; even His enemies could find no fault nor flaw in Him. There was another specific requirement of that Lamb. A lamb which had suffered a broken bone could not be used for sacrificial purposes. If a bone of the body of the Son of God had been broken, He could not have been a satisfactory substitute for sin. Are they going to break some bones in His body? When? Here are two of the marvels of prophecy fulfilled.

Although the Jews had been living under Roman jurisdiction for years, Rome had allowed the Jews the privilege of trying and executing their own criminals. The Hebrew method of the death penalty was not crucifixion but *stoning* outside their city walls, and in stoning bones were always broken. One of the first details, if possible, was to crush the skull with a rock. Bones were always broken in death by stoning. They are going to stone Christ. Oh, no, they're not. Well, Rome has allowed the Jews that privilege for years. Yes, Rome did allow the Jews that privilege for years; however, less than one year before it came time for Christ to go to Calvary, Rome took from the Jews the right to execute. They could still try their own criminals, but could not execute. Rome would take care of the execution. They wanted to stone Christ on dozens of occasions, but they dared not do it, for Rome had taken that privilege away from them. He must be turned over to Rome for crucifixion. Although He is turned over for crucifixion, they are going to break some of the bones of His body. Are they? Come with me to Calvary. Three bodies are hanging on three trees. It is getting late in the afternoon. What difference does that make? It makes this much difference—the next day is a high day, a holy day and the Hebrew day begins at sundown. There was an old law that if a body were left hanging on a tree when the sun went down, preceding a high day, a curse would be upon the entire land. The authorities recognized that, and they realized that those bodies must be taken down before the sun goes down over yonder horizon. "Hurry men, and get those bodies down! It is late in the afternoon and the sun is almost down." "But we can't take them down until they are dead, and they are not dead yet. "How can we do it?" "Get some soldiers. Break some bones. Do anything. But get those bodies down!" A detachment of soldiers was commissioned to go to Calvary, and it went there and broke the bones of the three bodies on Calvary that day. No. The soldiers broke the bones of the bodies of the two thieves, but when they came to the center cross, He was already dead.

They crucified Jesus Christ, but never forget, my friends, that Jesus Christ did not die by crucifixion. His work was accomplished. *It is finished* was His cry. He dismissed His spirit to God. They didn't break a bone of that third body that day. They did pierce His side in fulfillment of another Old Testament prophecy that from that side should flow blood and water, but they did not break a bone of that body that day. Had they broken a bone of that body, this Book would not have been worth the paper it is printed on. You never would have known the New Testament Church, we would not be holding a Bible conference here at Winona Lake and the world would be without a satisfactory Substitute for sin. My friends, when God speaks, He speaks with accuracy and authority.

I have been trying to cover just as much territory as I can, hoping that God through the Holy Spirit will lead you to a more definite study of these Scriptures. *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Just these closing words. I discovered one of the most interesting methods of Bible study when I was in the business world. It is the method of interrogation. How I like to analyze! How I like to interrogate! Week after week and month after month I traced these Old Testament prophecies in order to verify them with New Testament authoritative history. The thought that was always paramount in my thinking was the simple, plain question, "Why?" Why this? Why that? Why did men write such a record as that? Why did the Spirit of God inspire these men? Because they could not have done it on any other basis than by divine inspiration. Why did the Spirit of God inspire men to write this record? After the record was written, why did God ever allow the finest of heaven, His own blessed Son, to move into human history and to go down that pathway all the way to Calvary? Why did God do that? Why? When you answer that question, you have answered the greatest question in all the realm of human consideration. You tell me why that record was written. You tell me

why Christ traveled that pathway and lived that life and died that death. When you answer that, you have answered the greatest question in all of human consideration. Well, thank God we can turn back to the Old Testament and even find out the *why* of it all. He was there in *creation.* He was there in *revelation.* He was there in *expectation,* but He was there in a vastly different way for me. He was there in *substitution.* He was there to take my place, to pay my penalty under the condemnation. *He bore my sins.* I have used the word *our* on the canvas, for that is the word used in the Book; but for my own personal study I like to put it in the singular, He bore *my* sorrow. Why should He bear sorrow? His was no realm of sorrow. He was the highest Potentate of time and eternity, glory, authority, dominion and power. Why should He know sorrow? He never should have known sorrow, and He never would have known sorrow if it had not been for me and for you. But from His realm of glory and authority, He saw that sorrow was going to be your lot and my lot for time and eternity. He was willing to leave that place of glory and come out of those ivory palaces and move down to this old sin-cursed earth, to be known as *"a man of sorrows and acquainted with grief,"* to take upon Himself the sorrow burden, the sorrow penalty that was mine and yours, in order that we might move out from that into the realm of His matchless, redeeming grace. *He was wounded for* [my] *transgressions, he was bruised for* [my] *iniquities.* Every blow that fell on the body of the Son of God should have fallen on me. That was my desert. That was your desert. It was not His. *The chastisement of our peace was upon him; and with his stripes we are healed.* I guess I can understand now what He meant when He let fall from His lips at Calvary those words, *My God, my God, why hast thou forsaken me?* Why? If the Son of God had not been willing to be forsaken and to hang on Calvary, I would have been forsaken by God for all eternity and so would you. He bore that for you. He bore that for me. I guess that is what the prophet must have

meant when he said, *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.* It is bad enough to be smitten of men, but never forget that on Calvary the Lord Jesus Christ was smitten by God Himself, as He paid the death sentence for your sin and mine. *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.* Through the sacrificial, substitutionary death of my Lord, I move out from under that condemnation into the realm of His matchless, redeeming grace. Oh, when I stand in the presence of Calvary and realize something of what was involved there, some of these songs we sing take on a new meaning.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

And what it demands of me, my friends, it also demands of you. Child of God, how much have you rendered to the Lord Jesus Christ in the way of love, in the way of devotion, in the way of service, for His trip to Calvary for you? How much? If this audience, this great conference group, could say to Him this morning, and say it honestly:

My Jesus, I love Thee, I know thou art mine,
For thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now.

Do you love Him? Then in His Name and for His Sake may we go out and live such lives of devotion and service that those around us will know that we have been with Jesus and learned of Him and that we do love Him with a devotion of life as well as with the mere profession of our lips.

The Death of Christ in Relation to Sanctification

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The purpose of the message this morning is to bring to you the relation between the death of Christ and the sanctification of the believer, a relationship which was almost never clarified. There are many who teach regarding sanctification, but too often their teachings are not properly based upon the death of Christ.

At the beginning we shall look at Galatians, 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." The simple statement is that the flesh, with its sin-nature in it, has gone to the cross in judgment. It is a judgment that does not mean the destruction of the flesh. Satan was judged in the cross but is still living and active as a usurper, perhaps as active as ever in the history of his being. Just so, although the flesh has been brought into judgment in the death of Christ, it is still an active and ever present thing in every Christian's life. I am sure all of us would say that it is not put to death so far as we are concerned. We do have the testimony of the Scripture that it has been brought into judgment. This body, although it is the temple of the Holy Spirit, contains a sin-nature. Unless that nature had been judged, the Holy Spirit could not dwell in it.

All the Scripture in the New Testament dealing with the death of Christ should be classified under two general heads. First, He died for our sins, which is the basis for our salvation; second, He died unto the sin-nature, which is the basis for sanctification.

There are at least fourteen reasons assigned in the New Testament for the death of Christ. Every Christian should have that wide field of material fully in mind in order to understand what Christ has done in His death and resurrection. This, the death of Christ for our sin-nature, is most elusive and difficult to explain. We shall look for a moment at I Corinthians 15: 3, 4, which reads: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This is the Gospel of our salvation. These three things are itemized—His death, His burial, and His resurrection. There is not very much about the burial in connection with the Gospel, but if I rightly apprehend it, it is the antitype of the scapegoat. On the Day of Atonement the scapegoat was sent out into the wilderness, bearing the sins of the people, and was never seen again; but Christ went into the grave as sin bearer and came out in triumph. The whole burden of sin laid upon Him was left behind, and He was buried and rose again the third day, according to the Scriptures.

Turning a moment to Romans, chapter six, we have another description of Christ's death. So much of the New Testament belongs only to the believer, and not to the unsaved. Often we can do the unsaved great harm by trying to give them things that do not belong to them. God has one thing to say to the unsaved, and that is that there is salvation for them in Christ Jesus. Beyond that there is nothing addressed to them. A great injury can be done unsaved people by discussing the doctrine of election in their presence. They can do nothing with that doctrine, but they will stumble and be hindered by it. Not all of the Bible is intended for an unsaved person, and those of us who are called upon to preach should have this fact clearly in mind. Almost always when we preach, we have in the audience some who are not saved. We may create a great hindrance for them by presenting truth that belongs only to the Christian. The unsaved come to meetings and receive the impression that

the only thing that is required of them is to pretend that they are Christians, that all they are asked to do is to live a Christian life. I traveled a good many years ago with an evangelist, and I heard him say to great audiences of people, time and again, "If you want to become a Christian, just begin to act like one." The unsaved get the impression when they attend that kind of service that the preacher wants them to put on an outward appearance of Christianity or to assume the activities of the Christian. It is well to say, even though it becomes monotonous because said so many times, that what I am to say in this service does not have a thing to do with the unsaved person. When they have been shut out a few times like that, they begin to become conscious of the fact that they lack something, and may be concerned for themselves. What I am saying here is that the sixth chapter of Romans does not apply to any unsaved person. The death of Christ for the sin-nature is not a thing that has been accomplished for every person in the world. It has been accomplished for only those who believe. We do believe that the death of Christ is the ground of salvation, and that it has been accomplished for everyone in the world. We believe that He tasted death for every man that cometh into the world, and that is why we can preach the Gospel to every man without hesitation. He tasted death for every man, but He did not bear the judgment of the sin nature for every one. As soon as we are saved we should find out for ourselves that Christ did bear this sin-nature in judgment. The sixth chapter of the Word is addressed to those who have come through the first five chapters. They are justified and their standing is perfect before God. Such are the ones to whom He is speaking now, and to no one else. In Romans 6:1 we read: "What shall we say then?" The word *we* refers to the justified ones who are accepted in the beloved. Shall we continue to bear fruit to this sin nature? The answer is, "God forbid." That is the answer that will arise in every saved heart. When the question arises as to whether I shall continue in sin or not, immediately the words, "God forbid," spring up.

A man came to me one time in the city of Philadelphia, and said, "If I believed what you believe, I would go out and have one of the biggest flings that one ever had in the world." Though at the time he was president of a Bible institute, I had to say to him, "By that you have revealed to me that you have never been born again." What he said is exactly what a saved person would never say. It is the voice of an unregenerate man. Shall we continue to bear fruit to this sin-nature? God forbid. If Christ included in His death the judgment of this nature, how shall we continue? We don't have to do so. It is very common for the unthinking person to say, "Well, this is my nature; this is the way God has made me, and I am not responsible. Therefore I do not have anything to do with it." As an illustration, I was born quite ignorant; but I have never been satisfied to say to God that I am not responsible for being born ignorant. I have done what little I could to overcome that handicap. Likewise, I was born very poor; but I have never been satisfied to leave that as though I had no responsibility. Of course I have a responsibility. I am born with a sin-nature, and I will not say to Him that I am not to blame for this and that I have no responsibility about it. I have every kind of responsibility about it.

The third verse introduces a word that is misleading to many people; it is the great word in the New Testament, *baptized.* I am not concerned this morning about any mode of baptism by water, but I am concerned to say that that great word *baptize,* I believe, has been prepared by the Spirit of God for its service in the New Testament. We should not forget, however, the same word is used in connection with the baptism of the Spirit that is used in connection with water baptism. I am pleased to distinguish as real baptism, the baptism by the Spirit; as ritual baptism, that of water. The same word is used in both cases, and that, on the very face of it, implies that there is a relationship between the two. One of them, the real baptism by the Spirit, brings us into vital union with the Lord Jesus Christ, so that we partake of all that He is, and all that

He has done; that is what is referred to here. Concerning sanctification, we are identified with Christ in four things: crucifixion, death, burial and resurrection. Concerning salvation, in I Corinthians we are identified with Christ in three things: death, burial and resurrection.

In verse four is the instruction that every believer should walk upon a new life principle, that is, moment by moment dependence upon the Spirit. As an illustration of this, I recall a day in North Carolina when a young man called me on the phone in the morning and wanted an interview with me. He was an elder in a church, a very godly young man, and he said, "I want to talk with you this morning." I said, "Come along." I was at the hotel. I went downstairs, and he was at the door waiting for me. We drove out to a quiet place, parked the car and sat down to talk. "Now," he said, "I have become utterly discouraged about my spiritual life, so discouraged that I did not go to breakfast at all this morning. I stayed in my room." He meant that he wasn't as spiritual as he wanted to be. He said, "I have written down a prayer here, which I made to God this morning on this paper, and I want you to read it and tell me what is right and what is wrong about it." I wonder what you would do about it, dear friends, if you were to read that prayer and decide what is right and what is wrong.

I took the paper and began to read like this: "O Lord, I have failed. I have sinned. I am sorry, and I expect to be punished for it." I laid down the paper and said, "Son, why do you expect to be punished?" He said, "Don't we have to be punished when we do wrong?" I said, "No, 'if we confess our sins, he is faithful and just to forgive us our sins.' You said here on this paper that you are sorry; you confessed it, and you are forgiven and cleansed absolutely from all unrighteousness. The page is just as white as ever it could be." He said, "That is too good to be true. That is wonderful. Why haven't I known that before?" I said, "There it is, 'if we confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness.' And, 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'" If walking in the light were sinless perfection, there would be no need for the blood of Jesus Christ to cleanse from sin. Walking in the light is not sinless perfection. It is adapting oneself to the light and doing that which is pleasing in the sight of God.

The next thing in the note was this: "And I promise to do better." I said, "How many times have you told God that you promise to do better?" He said, "Please don't rub that in, that is the sore spot." I said, "When you promise not to do it any more, who are you depending upon, yourself, or the Spirit of God?" He said, "I suppose upon myself." I said, "What you need right now is to let the Spirit of God live your life for one day, just let Him live your life for one day." He said, "What?" I said, "Let the Spirit of God live your life for one day." He said, "Perhaps you are talking sense, but if you are, I don't get it." He continued, "Do you mean to say I am going to stay home in bed, while the Spirit of God is going to the office?" I said, "No, I don't mean anything of the kind. You are going to the office, and you are not going to be conscious of the Spirit, but the Spirit is going with you, and He is going to make everything different, if you leave everything to Him." He said, "I will try it tomorrow." I said, "It is early in the day; try it today." As best he could, he committed his way to God. I did not see him until the next day. When he saw me, he rushed to me, threw his arms around me and said, "I am almost frightened to death." I said, "What is the matter with you?" He said, "I am so afraid I'll lose what I've got." I said, "What have you got?" He said, "Things are so different." Did he get a second blessing? No, he did not. Did he get a second work of grace? No, he did not. He simply realized what he had had in the first place. He entered into what God had provided for him all the time. This was not a new thing at all. It was merely drawing upon resources that had already been his.

We turn to Ephesians 1:3 and read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." There is nothing to be added to this. These are the blessings which come with the first work of grace, and there is no room for a second work of grace.

To walk in newness of life, according to Romans 6:4, is to walk upon a new life principle. This means to depend upon the Holy Spirit, rather than upon oneself. In the early days a hymn was written and sung very often,

> Safely through another week
> God has brought us on our way.

and the Christian life was thought of as a Sabbath-to-Sabbath existence. Another hymn was written, which brought us nearer:

> Day by day His sweet voice soundeth.

Still another said,

> I need Thee every hour.

But it was left to Major Whittle to write the beautiful words,

> Moment by moment, I'm kept in His love.

This brings us to the point about which we are talking—walking upon a new life principle. "Moment by moment I'm kept in His love."

In Romans, chapter eight, we read: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It does not say that the law of God may be fulfilled *by* us, but fulfilled by another *in* us. Thus, we should live upon the higher plane; that is experimental sanctification. Sanctification has three aspects according to the New Testament. There is positional sanctification, which is ours because of our relation to Christ. The Scriptures which speak about being sanctified wholly are based upon the fact that the merit of Christ has been reckoned to us, that we are accepted in the beloved, and that we stand before God as Christ stands. Then there is daily sanctification, which concerns the develop-

ment and improvement of our spiritual life every day—experimental sanctification. The third is ultimate sanctification, which will be ours when we are with the Lord and when we become like Him. Positional sanctification becomes actual sanctification in eternity. We should keep these three aspects of sanctification in mind.

Sanctification, experimentally, I believe is not an improvement upon oneself. I was personally very closely related to D. L. Moody's older brother, George. He was a very wise and delightful character, much like his brother, D. L. I remember while working with Uncle George on the farm once, he said to me, "I have watched my brother, D. L., as he went out in the fall for his work and came back in the spring. I have watched him year after year, and he makes the greatest improvement upon himself from year to year of any man that I have ever known." That is a beautiful testimony—"the greatest improvement upon himself from year to year of any man I have ever known." His own brother said that to me. Sanctification, experimental, does not necessarily denote a getting away from sin, though that would be included, because Christ sanctified Himself for us. The word means *set apart.* He set Himself apart as our Saviour and Redeemer.

In Romans 8:3 the statement is made: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh [He was not sinful flesh], and for sin, condemned sin in the flesh [that is, the sin-nature]: That the righteousness of the law [which is the full will of God] might be fulfilled in us." The words "condemned sin in the flesh" are more correctly translated, "judged sin in the flesh." The sixth chapter states that we are dead to the sin-nature. The things that we are to reckon are: First, that we have the sin-nature; second, that this nature has been brought into perfect judgment by the death of Christ for us; and finally, that the Spirit of God is thus made free to take control of us.

He who is holy could not live in this body with a sin-nature unless it were judged, nor could he control it or hold it without its having been judged in the sight of God. Therefore, although the judgment of the sin-nature may not be very significant to us, it does mean very much to the Spirit of God in that it makes Him free to do what otherwise could not be done. If we reckon all of this to be true and learn to depend day by day, hour by hour, moment by moment if need be, upon the Spirit to live our lives and to empower them to His glory, there shall be spiritual progress for each one of us. This is the way of life which glorifies God!

The Wonderful Christ

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The text for this message is found in the prophecy of Isaiah, the ninth chapter, the sixth verse. From the other marvelous things predicated in the verse, sufficient for a series of sermons, let us lift up these words: "His name shall be called Wonderful."

Since this is an Old Testament text, a word concerning the relation of the Old Testament and the New Testament is befitting. There is a growing inappreciation for, and neglect of, the Old Testament. Even vicious propaganda is in evidence. This speaker recently picked up a reading circle book, the first sentence on the first page of which read: "There is no more relation between the New Testament and the Old Testament, than there is between the New Testament and the Koran of Mohammed." While this is a radically extreme incident, it represents the trend to ignore the Old Testament.

The great Augustine was correct when he said: "The Old Testament is the New Testament *enfolded*: the New Testament is the Old Testament unfolded." The advice of a conservative, evangelical Bible scholar, that we should read our New Testaments between the leaves of the Old Testament, is good advce.

Before proceeding to outline several wonderful things about the Divine person of whom the Prophet Isaiah was writing, it should be noted that the historic present tense is employed, though the words were penned more than seven hundred years before Christ was born. So certain was the Prophet that the words he uttered would be fulfilled, that he said: "unto us a child [not *will* be, but] *is* born, unto us a son *is* given." It

was not Isaiah who spoke, but it was God speaking through Isaiah; and God's words cannot fail.

This is no attempt to solve the mystery of the Trinity or to philosophize the incarnation. These mysteries are insoluble. The mystery of the virgin birth is inexplicable. No one has ever fully understood these things, and no one ever will. Man's inability to understand the mystery of a fact, however, does not disprove the fact; it only marks man's limitation.

It was Thomas Carlyle, a critic of the church of his day, who uttered a sarcastic truth when he declared that the Christian Church had fought for several centuries over a Greek diphthong. It was the Christological controversy which was waged so long and so bitterly to which he referred. The Greek language was employed by the various theological schools to characterize their conception of the truth about the incarnation. One group employed the Greek word *homoousios,* which meant *identical,* or *same,* meaning that Christ was the same in substance with the Father. The extreme opposite group employed the word *heteroousios,* meaning by its use that Christ was, as the word implies, different in substance from the Father. A third and mediating group chose the Greek word *homoiousios* to represent their conception of the incarnation, teaching that Christ was not the *same* in substance as the Father, nor *different* in substance from the Father, but *similar* in substance with the Father. Each of these three Greek words has its peculiar "diphthong" which means little to the average man, but this fact provided the learned Carlyle with his sarcastic criticism.

Here is no denial of Carlyle's statement. The fact of the long and bitter controversy waged over the incarnation of Christ, regrettable as it is, proves the insolubility of the incarnation mystery and the inexplicability of the virgin birth.

It is my humble judgment that no one has ever, or ever will, understand these mysteries. Jesus was a conundrum to the people of His day, and every day since. But this is only in keeping with the prediction of the Prophet that even His name should be called *Wonderful.*

We are told that on a certain occasion two physicians were thrown together in the work of their profession. One of them was a young skeptic, recently out of medical school. The other was an aged Christian. Soon the subject of religion was modestly introduced by the aged Christian doctor. In a scornful manner, the young surgeon retorted, "Nonsense! I, for one, will never believe in Christianity, until someone explains, satisfactorily to me, the mystery of the virgin birth." There was silence for a few moments, after which the aged Christian doctor calmly queried, "Can you explain to me the mystery of any birth?" Imagine the chagrin of the blatant, skeptical surgeon when he was compelled to confess that he could not explain any ordinary human birth, when he had just demanded that someone explain to him the mystery of the virgin birth, declaring that he would have nothing to do with Christianity unless a satisfactory explanation were offered? The surgeon, and all the rest of us, believe in human birth and life, even though none of us understand the mystery of the human birth.

Wonderful In His Works.

In the next place, commonplace or even trite as the words may sound, He was wonderful in His works.

He was wonderful in that He healed the sick. So far as the records show, Jesus never turned away any person who came to Him with bodily needs. He opened blind eyes, unstopped deaf ears, made the lame to walk, healed the issue of blood, and when the leper came to Him saying, "Lord, if thou wilt, thou canst make me clean." Immediately Jesus said, "I will; be thou clean." With Jesus there were no difficult cases. These facts, alone, justify the claims of His wonderful works.

He was wonderful in His works, in that He could, and did, command nature. At the wedding feast in Cana, Jesus performed the miracle of transforming water into wine—pure, unfermented, non-alcoholic, unintoxicating grape juice. This story is so familiar, that it needs only to be cited.

Richard Crashaw, who lived three hundred years ago, wrote some very beautiful epigrams. Among these is Mr. Crashaw's attempt to epitomize in a terse, epigrammatic sentence what really happened on this wedding occasion. This is what he wrote: "The conscious water saw its Lord and blushed." One of the speaker's brilliant freshmen once challenged the "consciousness" of the water which Jesus turned to wine, but this is the writer's imagery with which he emphasizes the Lordship of Christ.

Within the realm of nature, Jesus also exhibited His Lordship when He pronounced the anathema upon the fig tree which made profession of fruit but actually had none. Within a day it was withered away from the roots.

There is a beautiful story, concerning the Lordship of Jesus, so briefly told by Mark alone, that it is often overlooked. It is found in the first chapter of Mark, the thirteenth verse: "And [Jesus] was with the wild beasts." This is predicated in connection with Jesus' wilderness-temptations, during which time He fasted for forty days, hungered and was subtly attacked by Satan with a series of temptations. The sacred writer does not say that He was with the domestic animals or even the beasts, but that He was with the *wild* beasts.

In short, we are told that the ferocious, hungry, wild beasts became companionable to Jesus. Why not, in view of the fact that Jesus was their Creator and Lord? Once hungry lions were subdued. Their mouths were closed, and they became harmless in the presence of God's servant, Daniel. In the presence of Jesus, it is no occasion for surprise that wild beasts should become tame and companionable.

Wonderful? Listen. The sea of Galilee is driven through with a mighty tempest. Jesus is asleep in the tiny fishing smack. The frightened disciples awake Him, clamoring for help. Lifting His head from the pillow, while the wind blows a spray of mist into His face, Jesus speaks calmly. To the winds He says, "Be still," and addressing the waves, He commands, "Be muzzled" (literal translation), Mark 4:39. "What manner of man

is this," His own disciples amazingly inquire, "that even the wind and the sea obey Him?"

Sometimes the question is asked, "What was the most wonderful thing that Jesus ever did?" Answers to this question vary, but there are many who agree that the raising of the very dead to life was Jesus' most wonderful work. This conclusion, in no sense, minimizes the other wonderful things wrought by Jesus.

In this connection, it is interesting to recount the number of persons whom Jesus raised to life, their order, and perhaps observe a beautiful fact or two concerning these miracles. There were only three recorded instances. The first person whom Jesus raised from the dead was the daughter of Jairus. The second was the widow of Nain's son. The third was Lazarus. These are the three definitely substantiated instances of restoring life to the dead. Wonderful works, these incidents!

There is additional attractiveness found in the manner in which Jesus raised these three persons. We discover that the first of the three had just died, the second person's funeral procession was on its way to the burial, and the third had been in the grave already four days. Note the progression in the instances of Jesus bringing the dead back to life. Why this particular order, we do not know, but it was certainly no accident.

Climaxing this whole series of incidents is the exceedingly fine discrimination and tenderness Jesus exhibited in His choice of subjects for these miracles of superlative character. Your speaker discovered this not long ago and even now stands with uncovered head and bowed form as he shares his beautiful and meaningful discovery with you. Here it is: When Jesus raised to life the daughter of Jairus, He raised an *only* daughter. When He raised to life the young man, He raised a widow's *only* son. When He raised Lazarus from the tomb, He raised an *only* brother. Here was no chance occurrence. Who can give the reason why Jesus elected to raise from the dead an "only"? Only one word answers the question for me, and that word is

compassion. I am hoping some day, ere long, to prepare and deliver a sermon on the subject, "The Compassionate Christ," and if, and when, that time comes, Christ's selection of these "onlys" will certainly not be overlooked.

WONDERFUL IN HIS WORDS.

It cannot dogmatically be stated that, *next* to the wonder of Christ's works, is the wonder of His words, for who is able to draw such a line of distinction? But He was also wonderful in His words.

Before attempting to quote or cite words which fell from the lips of Christ, as belonging to the category of the "Wonderful," let me call upon some witnesses—not such who were prejudiced in His favor, but just the opposite.

It was on the occasion of the last Feast of Tabernacles, six months prior to the crucifixion of Jesus, that the chief priests and Pharisees formed a carefully selected band of the temple guard, composed not of ordinary soldiers but of under officers (called in the Greek *huparetai*) to make a diligent search for Jesus and seize Him.

This band of officers, having received the commission, went its way and found Jesus at the temple. It was the last day, the great day of the feast. Jesus had availed Himself of the unusual occasion with its dramatic setting—that of the priests in their grand processional as they brought the golden pitcher, filled with water from the Pool of Siloam, and poured it upon the temple altar, thus commemorating the miraculous gift of water which God had given to them in their wilderness wanderings. Jesus had cried: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, "out of his belly shall flow rivers of living water." The sacred historian, John, becomes commentator, and tells us that Jesus was speaking of the Holy Spirit, whom the believers were about to receive.

The soldiers of that band of officers heard Jesus speak and then withdrew with never so much as an effort to touch Him.

Having returned to the priests and Pharisees, they were loath to make any report. When closely questioned as to why they had failed to carry out the orders given them—to seize and bring Jesus—they gave only this reason, strange as it may sound, literally and forcefully translated: "Never spoke a man thus." John 7:46.

Of the many wonderful words which Jesus spoke, only a few can be quoted here. The listeners may supply other great words from Jesus' utterances and complete this sermon which we can only begin, here and now.

"I am the way, the truth, and the life," said Jesus, John 14:6. Did ever a man speak thus? The Greek philosophers had for centuries discussed the categories of the true, the beautiful and the good, and every teacher who had arisen for many generations had been asked, "What *is* truth?" But no one had ever presumed to say, "I *am* the truth."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Are these not wonderful words? Who else but Christ could have uttered them? How comforting this assurance to Christ's people in a wicked, war-torn world!

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

But these are only a few of the wonderful words of Jesus. We shall recount some of the many others as we contemplate this truth in the future.

Based upon these words and many more, such as, "never man spake," there is a conclusion to which we are inescapably driven. Either Jesus was the world's greatest pretender, greatest liar, greatest deceiver, greatest fraud, greatest hypocrite, or He was the Son of God. No, do not judge too quickly, nor too harshly.

He was not a pretender, a liar, a deceiver, a fraud, a hypocrite, but just what the great prophet Isaiah said that He would be, "the wonderful Christ." He made claims for Himself such as no other man ever made, but He fufilled every one of them.

WONDERFUL IN HIS SAVIOURSHIP.

The three wonders recounted are not ends in themselves, neither have they been treated as such. What has been said about them is that something else still more important may be predicated about Him whose name is "Wonderful." To contemplate the wonder of His birth, the wonder of His works and the wonder of His words is exceedingly interesting and worthwhile, but these wonders lead to the still more wonderful thing: He was wonderful in His Saviourship.

The Saviourship is a theme sufficient for a large volume and can be only introduced in a single sermon.

In the first place, Jesus was wonderful in that He could, and did, forgive sins. The one detailed instance of Jesus' forgiving sins is that of the palsied man, borne of four friends, who was let down through the roof of the house into His presence. Knowing the faith of the four, and the penitence and the faith of him who was brought, He said, "Son, thy sins be forgiven thee" (Mark 2:5). Accusations of blasphemy were hurled at Him by unbelieving Pharisees because He professed to forgive sin.

Perhaps none of us have ever fully evaluated the meaning or importance of the forgiveness of sins. That every sin which we have ever committed can be forgiven, cancelled, blotted out, covered, buried, is wonderful, indeed. That all our past records, black, shameful, sinful, can be annihilated is marvelous.

In the second place, He is wonderful, in that He can, and does, transform bad human nature, by imparting the divine nature. In the language of Jesus, thorns and thistles are made into good trees and plants; bitter fountains are sweetened by His Saviourship. Not only the evil things we have done may be forgiven, but the bad dispositions which we have inherited may

be cleansed, remedied. Herein lies the only hope of mankind—a Saviourship which transforms human nature. Many saints of all ages have lived and died in this grace of Christ's complete Saviourship.

In the third place, He is great in His Saviourship, in that He is able to keep.

The Apostle Paul was a great exponent of the Saviourship of Christ and emphasized often the keeping aspect of grace. His very direct and personal testimony was penned in these words: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). In the closing verses of Romans eight, that chapter triumphant in grace, Paul lists seven things: tribulation, distress, persecution, famine, nakedness, peril and sword, over which we may be more than conquerors through Christ, Romans 8:35, 37. Climaxing the treatment of the grace of Christ's keeping, Paul continues by listing nine other things which cannot separate us from the love of Christ. We, ourselves, might do it, but these cannot. Here they are: death, life, angels, principalities, powers, things present, things to come, height, depth, verses 38 and 39. He adds, nor can any other creature do it.

How kept? An illustration from the mythology of the Greeks beautifully illustrates this. Both Ulysses and Jason, of necessity, sailed their boats by the enchanted Isle of Pelorus, where the sirens made such exquisitely enchanting music that sailors were lured to the island, never to return. The shores were strewn with the bones of men overcome by the wiles of enchantment. Being warned of the sirens and the ill fate of his sailor friends, Ulysses solved the problem of temptation by pouring wax into the ears of his oarsmen, and having them bind him securely, hands and feet, to the mast of his boat. He gave his sailors instructions not to loose him, no matter what his entreaties and commands might be. But the music of the sirens so greatly attracted him that he begged, commanded, threatened, and even offered great rewards for his release, while the sirens sang

their enchantment into his ears. But the oarsmen were deaf, and he was securely tied. Finally the boat had gotten safely away from the isle of the sirens, and the music had died away. Thus Ulysses solved his problem of worldly enchantment.

But not so with Jason. When he found it necessary to sail his boat in the sea of the sirens' isle, he took with him the sweet singer and harpist, Orpheus. As the isle was approached, Orpheus would sing and play upon his harp, louder and louder still, such unearthly, rapturous, heavenly music, that neither sailors or Jason so much as heard the voices of the sirens. Thus, without wax in oarsmen's ears and ropes which fastened himself to the mast of the ship, Jason sailed safely the sea of the enchanted isle.

Which of these sailors, Ulysses or Jason should we imitate? We, too, must sail the sea of enchanted isles. Wax and ropes might save us from the fate of the sirens. How much better to have on board the little craft of our lives, the sweet musician Jesus, who will set up for us such sweet, enrapturing, unearthly, heavenly music, that all the music of the sirens of this world will have no fascination for us! Wonderful in His Saviourship!

He was wonderful in His birth, wonderful in His works, wonderful in His words, but still more wonderful in His Saviourship. "His name shall be called Wonderful."

"Who Touched Me?"

By BOB JONES, JR.
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And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Going back on the wings of imagination, we stand outside Jerusalem. It is night. Above us the moon is intermittently revealed behind scurrying clouds. We hear all the noises of the night. From the distance come the wails of the jackals which are answered by the barking of the dogs in the town. From the city come the sound of music and the voices of the dancing girls in the inns and the taverns. But we are not interested now in the city. We leave the shadow of the dark walls and cross the dry bed of a brook to find ourselves in a garden of olive trees. A group of men in careless bivouac lies sleeping on the ground; farther in the shades lies a smaller group; and in the distance, we see one Man kneeling. The uncertain light of the cloud-smothered moon reveals a red stain upon His face. We hear His voice as He says, "O My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Now another sound, harsh yet somehow stealthy, intrudes upon the night. It is the murmur of an approaching crowd, accoutered as for war. The flickering moonlight brushes as with casual kisses helmet, shield, and buck-

ler. The points of spears wink back with vicious and conspiratorial gleam to the torches that seek to hide their burning faces with cloaks of trailing smoke. He rises, does this Man who has been kneeling in prayer, and wakes the sleepers. "Could ye not watch with me one hour?" He asks. Now from the armed company a man steps forth. "Judas, betrayest thou the Son of man with a kiss?" And they take Him and lead Him away.

Who is this they touch? This Man in the shadows of the olive orchard is the God who in the beginning planted a garden eastward in Eden. This One who kneels in the moonlight is the God who set the moon in the sky. He who is betrayed with a kiss is the God who sends the sunbeams to touch the earth at the dawning and wake the sleeping world. This is He who is the God of life, of creation, and of all men. Whose hands are these that take Him? These are the hands of rough and brutal men. These are the hands that yet smell of the wine skin and the hair of the courtesan. These are the hands that know the touch of the dice cup and the rein of the war horse. These are the hands that have been bloody in battle and filthy with selfish and sinful acts. These are the hands of hired soldiers, rough and bloody, godless hands. Behold these hands as they twist the rope about His wrists. Behold the hands that pull upon the cord and lead Him away. Behold these hands as, having blindfolded Him, they smite His face. Hear the mocking voices say, "Prophesy unto us . . . who is he that smote thee?" Behold these hands as they lift the whip and let fall the thongs. See them place a crown of thorns upon His head and pluck out His beard and put a cross upon His back and lead Him away and nail Him to the cross and lift Him up to die. These are the hands of rejection.

Perhaps in your minds is this thought: "I do not see how they could have done that to Jesus Christ. Such a good Man, how could they have mishandled Him so brutally? If I had been in their place, I would have treated Him differently." If you have never accepted the Lord Jesus as your own personal Saviour, your hands are just as bloody and just as guilty as were

theirs. Indeed, more guilty; for you have heard the Gospel, have sat under the sound of the truth of the Word of God, and those men were hired soldiers carrying out the orders of the commander, doing that which was expected of them in line of duty, and they did not know who it was they led away.

"Father, forgive them;" He cries, "for they know not what they do." It is well for us always to remember this: Jesus Christ was not crucified because He was good; He was crucified because He was God. Some men have been martyrs for truth, but the Lord Jesus Christ was sent to the cross because He asserted that He was God and because as God He has a claim upon every life. If He be God, He by reason of deity demands the obedience and the love of men. And because they were not willing to pay that obedience and give that love, they led Him out to death as a blasphemer. But you, if you reject His claim upon you, in the sight of Almighty God, are guilty of the blood of His blessed Son.

The scene changes. We stand by Galilee. The disciples are gathered around the Lord. He has just said, "Whom do men say that I the Son of man am?" And they have answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." And He has said, "But whom say ye that I am?" Most important question that! It does not matter so far as the destiny of your soul is concerned what the world may say about Jesus Christ, but it matters infinitely what *you* say about Him. Hear Peter's reply, "Thou art the Christ, the Son of the living God." Blessed revelation of spiritual insight and divine contact this!

What a change takes place in relationship of Lord and disciple as Christ begins speaking of the death that He must die, and Peter takes Him roughly by the shoulders, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter grips his Lord hard, turns Him around as one would a disobedient, stubborn child to look Him in the eye, and says in effect, "You can't do this." These are the hands of rebellion. The

disciple who had just acknowledged the deity of the Lord now, in the words of Scripture, "took him," to say what amounts to, "You can't do this; I won't permit it." The trouble with Peter was not that he did not want the Lord to be king but that he wanted Him to be king in Peter's way. He was concerned with His Lord's glory but too largely because he wanted to share it. Peter was eager to see the crown upon the brow of Christ because Peter wanted to wear a coronet upon his own. He desired to see the Lord seated upon the throne in royal robes because Peter wanted to wear a gold chain of office about his neck and keep the seal of the kingdom. Peter had made his plans, and anything that interfered with those plans must be stopped at any cost. Thus Peter's impulsive, "Lord, I won't let you do this to me." Peter was always like that. That was the trouble on the night when he followed afar off. Peter was no coward. He was many things: impetuous, stubborn, self-willed and greedy; but there was not one drop of cowardly blood in his body. Peter followed afar off because he was mad. He could not get any closer to the Lord because his lips were stuck out so far they were in the way. Like a child that has been rebuked, sulking in the corner, Peter cherished his own hurt pride. The Lord had commanded, "Peter, put up your sword." Again he had been thwarted in his desire to have his own way in the service of the Lord. And when the Lord rebuked him, he followed with this attitude: "All right, you asked for it; let's see you get out of this yourself." No wonder he followed afar off.

Many Christians who acknowledge the deity of the Lord and who call Him Saviour, the Blessed One, the Son of God, the Most High, lay hands of rebellion upon God's Son and say, "I won't have it that way; I'll have it this way." I heard a mother say, "My daughter can stay at home and marry a preacher and use her great talent as a singer for God, but my daughter can't go to the mission field." And I thought of the hands laid upon the Lord by the disciple, who said, "Be it far from thee, Lord." There is only one way to have a life

of joy and happiness. It is to give the life to God without any label attached. How often we say, "This life is for China"; or "this life is for India"; or "this life is for the ministry." We address the label, put the tag on, and then we say, "All right, God, I have decided where this life is going. Now it's Your responsibility to send it." Perhaps the Lord does not want the life in the place of our choice. Give your life to God unlabeled and unaddressed. Give your life to God for any place and any task and any service, and you will find that the days will be crowned with glory and the nights abundant with blessing. It may be that China is upon your heart because that is the place where God wants you. But the woman who is a great missionary in China is she who was willing to go to Africa, and the man who is a blessing to men and a fruitful servant of God in the pastorate is he who was willing to work in the factory or the shop. It is just as blessed to be a mechanic or a housewife or a doctor or a grocer as it is to be a minister or a missionary if that is God's will for the life. The only abundant life is the life that never lays hand upon the Lord to say, "I am going to do it this way." For there is no joy in rebellion when you know the Lord Jesus Christ as the Son of God and the King of the life.

Again our scene changes as the waters of Galilee fade from view and the hills and the shore line vanish. The disciples are locked in the upper room on the day of resurrection. Full of fear and doubt, they have just listened to an exciting, almost unbelievable, story. "We have seen the Lord Jesus," the narrator tells them. "As we walked along the way to Emmaus, we were asked by a Stranger why our step was so heavy and our heads bent in grief. When we told Him of the cause, how in our Master's death and the mystery surrounding the disappearance of His body from Joseph's tomb we found sorrow and perplexity, He showed us from the Scriptures how these things had to be. Strangely comforted, we asked Him to join us in the breaking of the bread in the twilight time. As He gave thanks, our eyes were opened, and we recognized Him; but

before we could speak, He was gone from our sight. We have come back to tell you that He is risen." The words die away into the troubled silence of the room. Then suddenly, "the doors being shut," the Lord Jesus Himself stands there, by His presence giving evidence of the truth of the testimony of those from Emmaus. The disciples draw back in fear, supposing Him to be a ghost. Is it not strange that they take refuge from the supernatural in the superstitious? Twice they thought He was a ghost. The night He came walking upon the water, they said, "It is a spirit." What is more natural than that the God who made the seas should use the waves as cobblestones to pave His highway? What is more to be expected than that God who gave life should come back from the grave? But they draw back and say, "See, he is a spirit." Hear His reply, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And they come with wide wonder in their eyes; half in doubt, half in fear, they touch Him.

We blame Thomas for being a doubter. He was, but no more so than all the rest. Thomas was not present that day; and when the others told him about it, he said, "Unless I have the same proof, I will not believe either." That is what he meant when he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He merely asked the same proof that the Saviour had given the others. They were all doubters—weak and overcome with fear; but they touched the Lord Jesus, and the doubts melted away. So will yours. I have never met an honest doubter. I have met many dishonest sinners who claimed to be honest doubters; but my observation has been that if they will pull out the sin from their lives, all the doubts will go with the sin. Every man who says, "I am a doubter," proclaims himself a sinner and that there is some sin he is not willing to give up. When you say you are a doubter, you mean, if you will search your heart, "I am a sinner, and there is something in my life that should not be there."

But there are passing doubts, the kind that come in moments when you are tired or ill or discouraged. You wonder if you have really met the Lord and if God still loves you. Take these doubts to the Lord Jesus. That is what John the Baptist did. He could not go himself—he was in jail; so he sent his disciples saying, "Art thou he that should come? or look we for another?" They came to the Saviour, who did not rebuke the doubts but invited the disciples to spend the day with Him. When evening had come, He sent them back to John saying, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." It is not necessary for Christ to declare His deity. He proved it by every act of His life and ministry among men, and in our day He proves it by what He can do in the human heart. If there are doubts there, reach out and touch the Lord Jesus; and you will find that the touch made in doubt convinces the wavering mind and quiets the trembling heart with the sure evidence it affords of His presence and reality.

Now as the scene changes again, we find ourselves in a little home. Instead of seeing the walls of an ancient Judean house, let us imagine ourselves in a house with which we are familiar, and let us place upon imagination's stage characters we know. Although times and customs may change, human nature and human needs do not; and we do no violence to the truth when we clothe this Gospel incident in modern terms and see it enacted in contemporary surroundings. An old lady who had been sick for a long time said to her daughter one day, "I hear that Jesus of Nazareth will be in town tomorrow. You know, I believe He can heal me; and I am going up to town to see Him."

The daughter said, "Now, Mother, you know better than that. You have been to every specialist within fifty miles. You have wasted all your money on doctors; there is not going to be a thing to leave the grandchildren; you have spent every cent you had."

How interestingly Luke tells the story! Luke himself is a physician, and the Holy Spirit, who inspired the Record, did not ask him to include the fact almost emphasized by another writer—that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." The Word of God is inspired, for no one but an inspired physician would ever have written that she "had spent all her living upon physicians." That is as far as the Holy Spirit of God asks Luke to go.

The daughter said, "Mother, you know we took the advice of Dr. So and So. He said take you teeth out, and we had them all pulled; and all you got out of that was toothache. It hasn't helped you a bit. And you have been through the clinic here and to old Dr. Blank's hospital in Jerusalem. You were X-rayed. Blood tests were made. We have given you penicillin, sulfathiazole, benzedrine, and all the rest; and nothing has done you any good. You have been to the osteopaths and the chiropractors and the homeopaths, and they all say your case is hopeless. The only thing that will do you any good is to take it easy and avoid excitement and get enough rest. Now, Mother, you will be foolish to get in that crowd tomorrow. It's going to be hot, and there will be a mob of people."

The old lady had lived with that daughter long enough to know better than to argue. She went to bed early. She set the alarm clock for five o'clock, and she muffled it under the pillow so it would not wake the household. When it went off, she went down, put the percolator on and made herself a good, strong cup of coffee. She got the old cane from behind the door and slipped out while the rest of the family were still asleep, so early, in fact, that she met the little boy who pedaled his bike down the street delivering papers.

Her progress was slow. She leaned against this lamp post. She rested against that wall. She would go a block at a time and stop for breath. She leaned heavily on the cane. Eventually reaching the center of town, she found a crowd had begun to gather. People were there because Christ was. He was al-

ways the center of the crowd. Our friend wondered how she was going to get through. She touched a man on the shoulder and said, "Will you let an old lady through? Thank you so much." She saw a little boy, and she said, "Son, will you help Granny through the crowd?" He was a boy scout who wanted to get his good deed done and out of the way for the day; and he said, "Sure, Grandma, I'll help you." She put her hand on his shoulder and the other hand on the cane, and somehow they got through. You can always get to Christ. Any man who wants to reach His side can come. You do not have to make an appointment with any secretary's secretary. You just walk right in, and He says, "Welcome."

Suddenly she stood in His presence in the midst of the crowd and hardly realized how she had gotten there. Because she was a timid soul, she was affrighted by her own temerity and stood for a moment hesitating, and almost missed her chance, for the crowd was pressing Him along. Then she reached out and touched the hem of His garment, and the cane fell from the other hand. Health coursed through withered limbs; she felt a surge of vitality; and if she had been less timid, she would have said, "Hallelujah!" She shrank back into the crowd when the Lord said, "Who touched Me?" He knew, of course; but He wanted her to go away, not with the remembrance of the fringe between her fingers, but with the recollection of His voice and the memory of His smile. She touched the bit of fringe that runs through the corner of the shawl of a rabbi and is the mark of his rabbinate. It was poor faith. It reached out to touch a symbol. It was not the shawl but the God who wore the shawl, that healed her. It is poor faith that reaches out toward altars and ceremonies and incense, but it is possible to reach God's Son in spite of these. Faith need be only as a grain of mustard seed for us to know the healing of His power. She touched Him; and I have often wondered if the grandchildren, in after years as they gathered about her knees in front of the fire for a bedtime story, did not say, "Granny, tell us about the time you touched the Lord." He can do just as much for you, though

you be sick with the disease of sin and full of all the pain of disobedience. Reach out the hand of faith and touch God's Son, and you will find yourself transformed in a moment. There is still power in the God who passed through the multitude that day, and he who will touch Him in faith shall be healed.

When next the curtain of time is drawn aside, we sit at meat with the Master in the house of a Pharisee. A woman passing by, drawn by irresistible love, looks through the open door, sees His face, and comes in with precious ointment to anoint His feet. The host had failed to observe the customs that common courtesy demanded and had not washed the feet of his guest. He would have done that for any other Pharisee, but he was forgetful of these courtesies in receiving the Son of God into his house. That woman was a poor, fallen creature; but the Pharisee is remembered as the man who was discourteous and rude. The blessing of the Son of God is upon that woman who came in. She did not know a thing about theology, but she loved the Lord. As she anointed His feet, she loved Him so, she began to cry; and she took her long hair and wiped the tears from His feet.

God's Son must go hungry for our love. We are so interested in our arguments that I think sometimes He must desire only that we sit at His feet and look upon Him and say, "Lord, I love you." You ladies know how you felt when that man came courting. You would not have married a man who said, "You know, young lady, I am strangely interested in your personality and achievements and charm, and I really need somebody to keep house for me. I believe it would be a very interesting arrangement for us to be married. I think it would be mutually profitable. I wonder if you will do me the honor of giving me your hand." Who would marry a man like that?

When I get back from weeks away from home, I want my wife to act as if she is glad I am home, whether she is or not. I want little Bobby to come out and say, "Daddy, let me carry your bag," and little John, the two-year-old, to say, "Happy home, Daddy," and little Joy, the baby, yet too young to talk, to

reach out her hands and smile. All the important relationships of life are governed largely by emotion, and we are not ashamed of its display even in trivial matters. However, in the most important relationship of all—that of a man to the Saviour who has redeemed him with His own blood—we are afraid of any evidence or demonstration of warmth and feeling. You go to a ball game, and you yell yourself hoarse and throw pop bottles at the umpire and say, "I'm a fan." But you are afraid to tell somebody you love the Lord Jesus for fear you will be called a fanatic. There is no difference. The words come from the same root—fan or fanatic. It is refreshing occasionally to hear people say they love the Lord, to see Christians whose hearts respond to the Gospel. You can hear a man preach, and you may not like his style; perhaps he does not use the kind of English that you like to hear. Nevertheless, if you love the Lord and he exalts Him, there should be a little tingle here on the left side and a thrill up and down the spine, for your heart will respond to his exaltation of the Saviour whom you love. Do you love the Lord Jesus? How we should love Him. Sometimes we are so interested in our doctrines we forget to bow at His feet, to shed some tears of devotion and to say, "Lord, I love Thee."

The last scene of all involves an old man who has been promised by the Spirit of God that he shall not die until he beholds the Lord's Christ. One day somewhere, I think in his little home, the voice of the Holy Spirit said, "Now is the day. Come up to the temple." He hurries down the street of King David, across the bridge that goes up to the great portal of the court of the Gentiles. He stands for a moment there looking at the throng—the merchants moving about, those who had come to worship, those who had come to look on and those who changed money and who trafficked in the birds and beasts of sacrifice. The Holy Spirit speaks again, "Not here; farther on." Up the seven wide steps and through the great doors of the inner court he goes. In the distance on the far side, there is a couple, a man and a woman. She has in her arms a little

bundle and holds the turtle doves of the offering for the first born. Again God speaks, "Behold Him." The old man, with the step of youth, runs across the court and pauses in front of the woman. He looks at her, and she looks at him; and a voice in her heart says, "Give him the babe." She takes that little bundle that was God's *Lamb* and lays it in the arms of the old man. A Baby's smile gladdens the heart of the ancient saint, and the tiny hands that would one day be nailed to the cross twisted the long gray beard. Thus he stands looking into the face of Eternal Deity, and then exaltation shines through the tears in his eyes as he cries, transfixed, and unconscious of all but the Child in his arms and the wonder of the moment, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation . . . A light to lighten the Gentiles, and the glory of thy people Israel." This was the touch of fulfillment.

No life is complete until it clasps the Son of God. No matter what you have of charm and wealth and fortune and family, without Him, you are hungry and naked and destitute and poor. It matters not how loud your name is sounded or how proud the banners that float with your crest against the sky. Without God's Son, your name will never be known among those whom the Lord has redeemed, and you have no claim upon the God whose banner over His own is love. It does not matter what you gain of the world; unless you grasp Him and lay hold of Him, your life will be a failure and your destiny in eternity will be black indeed.

"Who touched Me?" That is not the question He asks us. Old hands, young hands, those that are care worn and marked by toil, the hands of little children at their play, the hands of grandmothers that knit by the fire, the hands of men that handle pen or delicate instrument, the hands which work with saw and ax—all hands touch Him. Everyone touches Him now somehow; if not in fulfillment, then in rejection; if not in love, then in rebellion; if not in faith, then in doubt. And He asks not, "Who touched Me?" but "How?"

It is Later Than You Think

By ROY L. LAURIN
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In a legendary forest there was said to be a sundial placed in a clearing sufficiently large to catch the sun's rays at any time of the day. Upon the face of the dial were carved the words "It Is Later Than You Think." Whether it was morning, midday or late afternoon he was told the time by the sundial was reminded of the haste of time and the flight of opportunity.

Most of us take an indifferent attitude toward time. Time is taken for granted without consideration of its limitations or obligations. We accept it and use it, caring little whether it is used to advantage. Most of us take time for granted upon the basis of an unfounded feeling that is will somehow be ours forever. In this state of mind we go on, oblivious of the fact that seconds, minutes, days, hours, weeks, months and years are not only going on but that they are not retrievable. Because this is so, the legend on the sundial should be engraved upon every conscience, for it is later than you think.

Consider the fact that is later than you think in the following respects.

A. It Is Later Than You Think For The World.

In one form or another Bible students believe that time is divided into eras, epochs or dispensations. Some understand that there are seven, while others believe there are less. In the series of seven dispensations which bridge time from its beginning in creation to its ending in eternity, we are presently at the dispensation of grace. It began at the cross and has continued through these centuries up to our time as an age of gospel privilege. It has seen the rise of the Christian Church

and the spread of Christianity to all the continents of the earth. But it will not be unending. Like all the ages that have preceded it, there will come an end to the age of grace in which we now live. Like all the previous ages, it had a beginning, will run its course and will come to an end. Regarding this end, it may be later than we think.

The present age of grace is distinguished by a three-fold classification of people. According to I Cor. 10:32 there is to be found within its bounds of time the Jewish people, the Gentile nations and the Christian Church. This three-fold classification of people runs parallel to prophecy, for all prophecy has followed a three-fold pattern, namely, to the Jew, the Gentile and the Church.

We understand, from the prophetic calendar of the Scriptures, that the dispensation of grace in which we now live will end with each of the three classes of people of the age in certain definite geographical, historical and spiritual positions and conditions. We know that the age will end with the Jew back in Palestine as a nation; with the Gentile nations in a confederated European empire; with the Christian Church in declension and apostasy.

If these conditions and positions will mark the end of these institutions at the close of this age, then how close are we to its consummation? Is it possible that it may be later than we think? To judge whether this may be true, let us consider the three classes in question.

I. The Jew.

The evidences abroad in the world today of the revival of Jewish nationalism, the reconstruction of the Jewish homeland the counteracting presence of anti-semitism, are so marked as to constitute what is undoubtedly the most significant prophetic development of modern times. In fact, it is an infallible prophetic barometer. We find this so as we look at Jewry from a necessary double viewpoint, both throughout the world and in Palestine.

A. *World-Wide Jewry.*

A wave of anti-semitism has assumed the proportions of an international pogrom and has served to call world-wide attention to the plight of this unwanted people. The intensity of the hatred which inspires it can only be considered as an effort to drive the Jew to racial murder. But the Gentile of Jewish hate does not know his Jew. The Jew is a veteran in enduring and surviving persecution. From Nebuchadnezzar to Hitler he has been persecuted and massacred, but he is still here. After the slaughter of six million Jews during recent years, the Jew is still very much in evidence. In spite of all the persecution and murder of thousands of years, there are more Jews in the world today than there were during the days of David and Solomon.

Persecution is not only the effect of Gentile hatred; it is also a cause of divine intention that will ultimately result in the return of the Jews to their ancestral home in Palestine. In this we find a repetition of history, for it was persecution which originally drove the Jew out of Palestine into world-wide dispersion; and it will be persecution that will ultimately drive him back to that land. It was the sword of the Gentile Assyrian, Babylonian and Roman that drove the Jew out of Palestine to become a refugee. He is now assuming his historic refugee role and is being driven back by the lash of persecution. Prophecy is thus as surely fulfilled in his return as it was in his dispersion.

Although it is not now apparent to him, persecution is doing the Jew a necessary good service. It is making him Jew-conscious. He is not like others who can be, and are being, assimilated into other nationalities. He has a destiny distinct from any other people, and he must remain a Jew. He cannot be an Englishman, German, Frenchman or American but must always be a Jew. This has always been true and will continue to be so until the purposes of God are fulfilled.

A young English curate of Jewish birth remarked, "I had forgotten I was a Jew; Hitler made me Jew-conscious. I want

now above all else to serve and work for my people." It is in this manner that persecution has served to solidify Jewish hopes and aspirations, to bring to the attention of the Jewish mind the great heritage of this people and, to a certain degree to remind the Jews of their place in the world.

A recent Jewish writer referring to the peculiar place of his people in the world and the efforts of the Jews to evade their identity and thus avoid its consequences, said, "You may change your Moses, but you cannot change your noses."

B. *Palestinian Jewry.*

The emergence of a Jewish national homeland in Palestine under British mandate was one of the most significant developments of World War I; in fact, it appears to have been so important to the scheme of the divine program that when General Allenby took Palestine from the Turks the war seemed suddenly to collapse.

In the past quarter century phenomenal developments have taken place in Palestine.

This is true *agriculturally.* From Dan to Beersheba Jewish colonies dot the countryside. A Jordan Valley Authority has been worked out which, when constructed at a cost of $250,000,000, will make desolate Palestine the populous, fertile country it was in the Bible times. Almost any crop will thrive in Palestine if given proper irrigation. The proposed Jordan Valley Authority will control the waters of the Jordan by dams and carry it to the famous Plain of Esdraelon lying athwart Palestine and also the Plain of Sharon lying along the Mediterranean. To replace the waters thus diverted from the Jordan, which now flows into the Dead Sea, salt water will be pumped from the Mediterranean at Haifa and carried by aqueduct into the Dead Sea in sufficient volume to match the daily evaporation of that briny body. On its way from the Mediterranean to the Dead Sea it will suddenly drop at the Jordan rift 900 feet to a power plant, then 300 feet to another power plant; thus this fall of water will be converted into electrical energy. The spon-

sors of Jordan Valley Authority declare that this irrigation system will add almost 700,000 acres to the irrigated land of Palestine and will make room for two million new settlers. This promises to restore the Holy Land to the productivity, prosperity and fertility which existed in the days of ancient Israel.

This development is true *industrially*. Until the advent of the modern Jew, industry scarcely existed in Palestine. A few years ago Palestine had over 6300 factories and workshops and many thousands of workers turning out products valued at that time at over $45,000,000 annually. This has been increased fabulously in recent years. The Sultan of Turkey once offered Palestine to the Jews for $10,000,000, but they failed to raise this price of purchase. In the past quarter century, they have invested many hundred times that amount in industrial development.

This development is true *culturally*. Palestine has been urbanized as well as colonized. Modern cities have been built with libraries, schools, universities, and hospitals, furnished with all the implements of modern culture and advancement.

This development is true *biologically*. The remarkable fact of Palestine's birth rate cannot be accounted for by Jewish ingenuity. According to so reliable an authority as the Metropolitan Life Insurance Company, the birth rate in Palestine is the highest and most prolific of all the world. The birth rate for Palestine was 41.6; the birth rate of Chile was the nearest at 33.8; and the birth rate in the United States was 17.1. There is no human way of accounting for this phenomenal birth rate. God is dealing with the Jews in an unusual manner and preparing him with increased numbers for his destined future.

Abroad in the world, and in Palestine, the Jews remind us that it is undoubtedly *later than we think*. They are scheduled to be back in their land when this age ends. They are not only on the way, but they are there in great numbers creating in strife-torn Palestine a national homeland.

II. THE GENTILE.

So far as the Gentile nations are concerned the next prophetic development is to be the revival and reconstruction of the Roman Empire. This will be European in nature. The Bible does not envisage a world organization on the broad pattern of the United Nations. It pictures rival hegemonies in bitter and mortal combat striving for world mastery to the very end. The revived Roman Empire will be one of these.

A survey of our international situation and current trends gives us a gauge of the time and tells us that it is *later than we think.* Such a survey tells us of the trend toward international organization with the present United Nations as the current phase. There is also the presence of destructive political "isms." In place of Fascism and Nazism there remains Communism. The basic political philosophy is godlessness and government by dictatorship. The final form of Gentile confederacy will be a dictatorship.

Within the memory of our adult population, sixty-three governments solemnly declared to "renounce war as an instrument of national policy." Since that time we have fought the world's most destructive war and are now facing an atomic war. After six weeks in Europe, Walter Lippman reports: "All European governments, all parties and all leading men are acting *as if* there would be another war . . . The German problem as seen in Moscow and in London is, fundamentally, whether in the event of war the Germans are to be used by the Russians or by the Western powers . . ." The question is already answered in the Bible; Germany will be used by the Russians. Yes, *it is later than you think.*

The first world war was fought to make the world safe for democracy. Since it was fought, we have had less democracy than before. The recent world war was fought to destroy German and Japanese imperialism. We now have more imperialism than before. The last world war was fought to destroy Nazism. We now have a worse form of this evil in Communism. World War I resulted in the significant prophetic development of Palestine under

British mandate. World War II resulted in the significant prophetic development of a major portion of Germans under Communistic domination. There is no doubt that *it is later than you think.*

What is behind the confusion of this moment in world affairs? It seems that we can attribute this confusion to nothing less than the drifting away of our modern civilization from the standards of righteousness and honesty, not only in commercial and social life, but in government as well. It was Emerson who said, "The end of the human race will be that it will eventually die of civilization." The trouble has its source in humanity. It is man's wrong thinking and wrong living which makes this world so restless and unsafe for the human race.

A few years ago Will Durant wrote a series of articles for a national publication in which he made this statement:

> Some months ago I considered in these columns the possibility that our civilization was entering upon a slow decay; that its economic life was dangerously disordered; that its political system was disintegrating under the influence of wealth and the weakening of traditional sanctions and beliefs; and that its cultural product in manners, literature and art was tainted with the primitive taste of barbarians multiplying unchecked within and from beneath. I wish now to face the possibility that our civilization is threatened not by slow decay, but by rapid destruction, through the extinction of those liberties of mind, movement and enterprise that have been the essence and spirit and driving energy of our modern life.

We have drifted so far from the fundamental rights of civilized people that in nation after nation life is reduced to virtual slavery. It is a peril to be a Jew in many parts of Europe or an outspoken Christian in Russia. In many countries public assemblage is prohibited, and freedom of publication and press is denied. This is particularly true of Russia which is fast assuming a dominant role in Europe. This regimentation of thought and life is an indication of the disintegration of our social structure. We will drift to the inevitable end, which the Bible predicts will come when there is a world-wide state under a universal dictatorship. It is indeed *later than you think.*

Mr. H. L. Mencken in the *American Mercury Magazine* stated:

> The New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world, and a fair reading of them must lead any rational man to conclude that those events are now upon us. If the Bible is really the Word of God, as we are assured not only by the Council of Trent but also by all the principal Protestant authorities and even by the Supreme Court of the United States, then it is as plain as day that the human race is on its last legs. The argument is excessively persuasive—in truth completely unanswerable.

The Christian can take comfort in confusion for "what inspires the world with pessimism should inspire the Christian with optimism." This is precisely so because the Christian's liberation must be preceded by a worsening of world affairs. His future grows brighter when the world grows darker.

III. The Church.

It is indicated in the Bible that the Church will develop into an apostate institution. Its final end will be as it was in Laodicea (Revelation 3) with Christ outside the church saying, "Behold, I stand at the door, and knock." When He came the first time there was no room in the inn. There was too much man. When He will come the second time the conditions will be duplicated. There will be no room in the Church for it's Christ.

Already the condition of Christlessness has come upon the Church. The footprints of the apostate are evident in chancel and classroom alike. It is possible to listen to church leaders and gain no idea of what the Gospel or the mission of the Church is. It is also possible to look at the average Christian and gain no conception of what a Christian should be. This apostate condition is found in the message of the modern minister. Instead of a personal God, he presents a pantheistic God; instead of an infallible Bible, an infallible scholarship; instead of a divine Saviour, a human Saviour; instead of regeneration, reformation; instead of conversion, culture; instead of a change of nature, a change of environment. There is little fear of hell and little favor of heaven. It is the day of which Paul spoke,

"They shall heap to themselves teachers, having itching ears."

With the Jew and his geographic location, the Gentile and his political situation, the Church and its spiritual condition—*it is later than you think.*

A. *It is Later Than You Think For Service.*

Time hastens without consent and leaves us empty handed. We think we will always have time to do what we need to do, but we forget that from the standpoint of duty, it is later than we think, because "the night cometh, when no man can work."

If you have work to do—do it now. If you have a witness to give—give it now. If you have a soul to win—win him now. If you have an obligation to discharge—discharge it now. If you have a debt to pay—pay it now. If you have a wrong to right—right it now. If you have a confession to make—make it now. If you have children to train—train them now. Remember, time is passing and you are passing out of time.

I SHALL NOT PASS THIS WAY AGAIN

The bread that giveth strength, I want to give;
The waters pure that bid the thirsty live;
I want to help the fainting day by day—
I'm sure I shall not pass again this way!

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears.
Beauty for ashes may I give alway—
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into hungry hearts I want to pour
The answer soft that turneth wrath away!
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day—
I'm sure I shall not pass again this way.

We are a procrastinating lot. It is always what we are going to do tomorrow that entices us, but it is only what we do today that counts.

B. *It Is Later Than You Think For Salvation.*

The most important relationship of life is with God. It is both primary and eternal. It is established in time and consummated in eternity. Its establishment is on the basis of salvation. Men do not naturally have this relationship. It must be entered into by a second birth, the birth Jesus spoke about when He said, "Ye must be born again." It is done by an act of our will. It is provided by God's grace and appropriated by man's faith.

There is but one time in which men may be saved. That time is NOW. "Behold, *now* is the accepted time; behold *now,* is the day of salvation" (II Corinthians 6:2). Just how long is *now?* It is about a tenth of a second, which is the time a signal could travel at the speed of light from any point on the earth to its most distant point at the antipodes.

In this respect we should always remember that *it is later than we think.*

THE GREAT CLOCK

The clock of life is wound but once,
  And no man has the power
To tell just where the hand will stop
  At late or early hour.
Now is the only time you own;
  Live, love, toil with a will;
Place no faith in tomorrow, for
  The clock may then be still.

—Author unknown.

There are two tragic instances in the Bible of men who made the mistake of taking time for granted. One is the man we call the rich fool who thought he had many years in which he could leisurely take his ease to "eat, drink and be merry." He assumed that he had plenty of years to do the things that wealth, success and position afforded. He gave no thought to his soul. He abandoned himself to a godless materialism. It was later than he thought, for on the very night of his boastful contemplations, God said, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

We summon also the tragic case of Esau who, taking time for granted, thought he could repent at his leisure and in his own good time; he discovered that the only time of repentance is God's time. It is not our pleasure but God's measure of time. When Esau sought to repent in his own time "he found no place of repentance, though he sought it carefully with tears" (Heb. 12: 17). It was not only later than he thought; it was too late.

All men are sinners responsible to God for salvation, and they must deal with that responsibility in time. It is important to understand the limitations of time in regard to the importance of salvation.

1. *Time Does Not Wait.*

Time moves on relentlessly because it is geared to the movements of the solar system. Twenty, forty and fifty years are as yesterday. Before we are aware of it youth has sped. Maturity wanes and age takes possession for the last few miles of declension. It is always *later than you think.*

2. *Time does Not Repeat.*

One cannot relive the past. It is gone beyond control or recall. Nothing can be retrieved from its relentless grasp.

3. *Time Does Not Correct.*

Tomorrow cannot erase or correct the mistakes of today. Time has no power to change the record we write with the thoughts and deeds of today. That time heals everything is a false idea. It only seems to heal by drawing a veil of forgetfulness over what has happened. The law of God and life says, "Be not deceived . . . for whatsoever a man soweth, that shall he also reap."

4. *Time Cannot Be Changed.*

It has been remarked that one can move the hands of a clock to suit his desire but he cannot change the time.

Time is the vestibule of eternity. Into it we came without consent and out of it we go without asking. Being in it, and because we are of it, we are responsible to God, and we must

prepare for eternity. We must prepare for eternity while we are in time, for out of it duty ceases and destiny commences.

At this moment we pause in our passing through time before a mighty matter. Here we must make a fateful choice. Here we face life's greatest question, "Where am I going?"

A schoolboy passing an open-air meeting on his way home one day heard a young street preacher shouting: "My son, give me thine heart!" He was arrested and convicted and stayed to listen. It was time, he thought, to get right with God, but he would wait until the end of the meeting and then give his heart to the Lord. But a whisper came, "There is no hurry; wait until some other time." And he went away. Several years passed and a brilliant university student went into a Sunday evening service and heard the preacher earnestly say, "My son, give me thine heart." The words suddenly brought back memories. He thought of the schoolboy years ago who had heard that message in a street meeting. His heart was touched, and he resolved to yield to God that night after the service. As he looked around the congregation and saw some of his college friends present, he blushed at the thought of yielding to Christ. A voice whispered, "Some other time," and he went out unsaved.

Many years later a successful lawyer was invited to a great revival meeting to hear a famous evangelist. A powerful message was given with many passionate repetitions of the text, "My son, give me thine heart!" The lawyer was stirred. He thought of the university student who had heard that message long ago, of the schoolboy years ago who had been convicted of his need. He must get right with God now. His learned and prosperous friends came into his mind. What would his professional associates think? He was overcome with a sense of false chagrin. And the third time a voice whispered, "Some other time." He neglected his salvation and put all thoughts of salvation out of his mind.

Time swept on. An old man lay dying. He was grasping for the few threads of memory that remained. A long, brilliant

career unfolded itself step by step. It was all finished now. But what about the future! A harsh, cold voice, the voice of outraged conscience, rang in his brain: "My son, give me thine heart!" He thought of the successful lawyer, the brilliant student, the happy schoolboy, who had heard those challenging words so long ago. Yes, it was now time. He would give his heart to God at last. He tried, but knew not how. He called for a minister, but one came who did not know God. He spoke something the dying man could not grasp and read a prayer that did not satisfy. Then a sickening realization came to the dying man—it was too late! He turned his agonized face to the wall and went unprepared into eternity.

Many give to their present responsibility the glib answer, "Some other time"; but this "other time" may never come. Remember, *it is later than you think,* so you had better help yourself to life.

The Language of Heaven

By D. A. (SCOTCHIE) McCALL

Our message tonight is on the language of heaven. Is it Hebrew? Some of you would testify that you would almost die if you had to study Hebrew. But I think Hebrew is not the language of heaven. Someone else may surmise that it is Greek. That was the universal language in the day of our Lord Jesus Christ in the flesh, the language of the New Testament. Perhaps that is the language of heaven. I think not. Someone might observe that possibly English, our own tongue, may be the language of heaven. I recall that during my college days I read a magazine article which predicted that English would become the universal language of the world. I took a trip around the world a few years ago. I know from personal experience that as long as you follow the main avenues of travel, whether in Jerusalem or Cairo, Egypt or Shanghai, Bombay or Singapore, you will very readily find someone who speaks and understands English. I also know from personal experience that you may step two blocks to the right or to the left from that main thoroughfare and immediately find yourself in the midst of strange peoples speaking in a very strange tongue. What is the language of heaven?

Etymology is the history of words, but you do not have to study etymology to find the reason for the diverse languages in the world today. I have just returned from a fourteen-thousand-mile trip, having visited fourteen countries in the Carribean, in addition to South America and Central America. I found strange speech in those countries also.

Turn back to the eleventh chapter of Genesis, and you will find men at work attempting to make their own names great. This is one of the worst sins against God that can be committed. This sin is the egotistical desire on the part of individuals

or peoples to make their own names great, when there is One Name that is above every name. Every child of God should be exceedingly busy in an attempt to make that Name great in deed and in truth—the name of Jesus! That sin mentioned in Genesis displeased God. The Triune God said, "Let us go down, and there confound their language." And the diversity of speech became a reality. I do not think we will have a universal language so long as there is that existent ego, that selfishness, that self-centeredness in the hearts of multitudes in the world today. This sin of egotism will remain until the Saviour comes.

What is the language of heaven? Let us read John 13:34, 35. The words recorded here are among the last words of Jesus. The shadow of the cross was already upon Him; it was across His pathway. He spoke solemn, marvelous words to that little group gathered about him. "A new commandment I give unto you." What was it to be? A new commandment! He had been with them for about three and one-half years. He had spoken a great many things. His life in the flesh was almost ended. He was saying: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Sometimes we wear a ring or pin to signify that we are members of a certain organization or institution. When Jesus was ready to give the sign of recognition for His followers, for His disciples, He gave it, not in precious stones or wood or other materials, but He said, "By this shall all men know that ye are my disciples, if ye have love one to another." And may I ask sympathetically, how many denominations within your knowledge are known by the love the members have one for the other? May we make it more personal and ask our own hearts this question—how many churches in your community, your city, your state, are known by their love for each other? How many churches are known by the love the members have one toward the other, so that even the worldlings must admit,

"Well, you'll have to say this about those church folks, you'll have to say this about those Christians—they certainly love one another."?

I went to a church at one time where, for a number of months, there had been a tragic division in the church. I had not been there long before I knew that one of the deacons did not like the new preacher very well. Well, I could not blame him for that, for sometimes I did not like myself or my ways very much! But I thought a great deal of the deacon and decided that I would certainly let him know that I liked him. One day I went down to see him at his place of business, and he said, "I've been wanting to see you. I've been wanting to have a chat with you." (I thought, "It's fixing to come out now.") I said, "Well, I'm glad to see you." He said, "I want to resign my position as Sunday school teacher and deacon." (I knew it was fixing to come out then and thought it would be just as well to go ahead and understand one another.) "What is the reason, may I ask?" I said. "Well," he replied, "I don't mind telling you. I haven't been able to 'come back' since the depression, and I'm fixing to take the bankrupt law. I do not believe that a church official should hold positions in the church and go through an experience like that." I was heartily ashamed of myself! There I had been thinking that the deacon, by his attitude, had something against the new preacher, when all the while it was not that at all. He was burdened. He was weighted down with cares, responsibilities, and tremendous obstacles in business affairs. I said, "I must ask you a very personal question." He said, "Ask me anything you care to ask." I said, "Is your business all right legally and morally?" "I am willing for anybody anywhere to examine my business affairs. I have just not been able to 'come back' from the depression," came the reply. "Well," I said, "I don't know what the church will say; but I know what I think, and that is this: If your business is all right morally and legally, bankruptcy or no bankruptcy, I will never vote for you to resign your official relationship with our church." Now, some may think I am

wrong; but I still feel just that way tonight. Personally, I have never wanted any "fair-weather friends." Real friends are not "fair-weather friends." I want my friends when I am down-and-out as well as up-and-out. Do you know what some of the men of that church did? Some who might have been termed his competitors? Instead of kicking him down, they gathered around him and advised him in the matter of giving up some of his business and retaining some of his business. Today he is a highly respected Christian citizen, a useful church member and an excellent deacon in that community. "By this shall all men know that ye are my disciples, if ye have love one to another." That's the sign: that's the emblem: that's the badge of Christianity—the love that we have, one for the other.

Then I would like to connect this passage of Scripture with two verses in the succeeding chapter. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Is that not marvelous? Is that not gracious? Is that not wonderful? "If a man love me, he will keep my words." He *will* keep My words—not "maybe so," not "possibly," not "perchance," not "if the weather is right," not "if a thousand other things"—"If a man love me, he *will* keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

What is the language of heaven? Some may have already divined what I shall say. I'm pleased to say that LOVE is the language of heaven. Immediately someone may ask, "But is love a language?" In the dictionary I find that *language* means any method of communicating ideas. And I am saying what I am certain may be easily proved, that in love one may say more than may be said in all the 2,700 languages and dialects spoken by the people of the world! A language does not have

to be verbal. In the sign language, if you shake your fist in a fellow's face and back it with a scowl you will be understood around the world. It means that trouble is about to take place, and it means that somebody may get hurt. A hen's cackle means the same thing in America as in Australia, Asia, or Europe. A baby's cry means the same thing everywhere. It means that the baby is uncomfortable, frightened, cold, sleepy, hungry or too warm. That language is known and understood by mothers the world around. Yes, love meets the requirements of that definition of language.

May I illustrate? Here is a mother, bending over a baby, meeting the needs of that baby. She is not speaking English, or any other language; but by the gentleness of her touch, by the loving caress, by the care given that child in one moment of time, I declare to you that she is saying more to you about the love of a mother for her baby than you have ever heard from the lips of any orator, or read in the pages of any volume.

A patriotic celebration was taking place. The orators of the morning had been receiving their rounds of applause as they declared their personal patriotism, as they made brief references to Old Glory and as they lauded the Stars and Stripes. The morning session was about over. Preparations for dinner were being made. The master of ceremonies noticed at one side a veteran of the First World War, a lower limb gone, standing there on crutches, face upturned, listening to the declarations of patriotism on the part of the speakers of the morning. The master of ceremonies, quick to sense the dramatic situation, beckoned that veteran to mount the platform. He hesitantly did so, exchanged greetings with the master of ceremonies and hobbled over to the end of that platform where Old Glory majestically draped itself about the flag staff. Then, graciously as a knight, he reached down and raised the tip of the flag to his lips and kissed it. Round after round of applause, volley after volley of cheers such as all the orators of the morning had not received followed his little act. Why? Because those orators had just been *talking* about how much they loved America,

talking about how much they loved Old Glory; but this man had put himself between the enemy and home and country. He had not spoken a word, except when he said, "Good Morning" to the master of ceremonies. But look at him! Just to look at him is to see more of patriotism than you have ever seen or heard.

I know of a similar and still more marvelous revelation. It is in the Word of God. The fifth chapter of Revelation, tells of the seven-sealed book and the search for someone worthy to break the seals and open the book. Patriarch, prophet, angel and archangel are passed by. Finally, gaze of the elders falls upon One, who, so far as the record goes, has not said a word, as they look upon Him, they cry in unison, "Thou art worthy to take the book, and to open the seals thereof . . . and hast made us unto our God kings and priests." That is the language of heaven!

If love be the language of heaven, how does it speak? It is odd to folks who are not in love! Did you ever see a young couple fall in love? They tell me that young people have changed. I do not know. I go to a college occasionally for services, and I see young couples together. I see a couple here and a couple there, walking down the walk. They look at one another with that soulful look, just as they used to do twenty or thirty years ago. I do not know whether they have changed or not! Have you ever seen a young couple in love? They like to be with one another. And you know what older folks, who have forgotten the joy and the exuberance and enthusiasm of that first love, say. They say, "Aren't they silly?" But they are not one bit more "silly" than you and I were when we were in that particular state. We might just as well be honest and admit it!

My "courting days," occurred during my last year at college. I played football and basketball, stood twenty-one examinations, made my way through school by working in a campus store, did literary society work, Y. M. C. A. work, preached every Sunday, and courted every night! And it paid. I got her! I used to go down to her home right after the evening

meal, intending to leave about nine or nine-thirty o'clock to study. But it just would not work. I didn't leave. So I had to turn things around. I started studying right after the evening meal—mostly about her—and I went to see her about eight or eight-thirty o'clock at night. Back in those days, boys had to leave about ten-thirty o'clock. (I am told they stay until bacon and eggs the next morning now!) Do you know, I'd start leaving at ten-thirty o'clock at night again, and again, and *again*; and although the gate to the front lawn was about fifteen steps from the house, it took me until eleven o'clock every night to get to that gate! I'd start off, and she'd call me back. I'd start off, and she'd call me back. It took me longer to travel that short distance than it ever has in any other section of this earth's surface that I've been over! Folks would say, calling us by our first names, "I declare, you folks are together all the time. What do you find to talk about?" That was the easiest question I ever had to answer. I was really in love with that girl, and she had given me a pretty good idea that she reciprocated. How does love speak? It speaks strangely to folks who are not in love.

Once I was entertained in a fine home. The people were marvelous to me. They were Christians. They were loyal church people and loved Jesus in a great way. But they had grown old, without children, and had forgotten those sweetheart days. A newly-wed couple moved in across the street one day, and I want to tell you what actually happened. That young wife walked out of the front door, down the steps, out to the sidewalk, and right in broad daylight kissed her own husband! Do you know what my dear hostess would say? She'd twist up her face and say, "I wouldn't do that for anything in the world." (I didn't know if she meant that husband or her own husband; but that was what she said.) Now you may think I am beside the point, but I am not. Throughout my ministry I have found some people who were so loyal and faithful to Jesus who loved Him so much, that the unbelievers in the world would say, "I don't know what in the world is the matter with you people. You have gone crazy on the subject of religion.

You spend all your time at that church. You give your money to it. You give your life to it. You are down there day and night. Why don't you come out and have a good time?"

You don't have to go to your personal experience. Go to the Word of God. What did the observers think on the day of Pentecost about those lovers of the Lord Jesus? They thought they were drunk of new wine early in the morning. The world does not understand yet how God could so love the world that He would give His only begotten Son, allowing Him to bathe His body in His own blood on the cross of Calvary! We know this was done because God loved the world. *They* think it is "silly."

How does love speak? It speaks in action. Oh, yes, it does! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Love did something about it, and the Word of God teaches that love always does something about it. What does Jesus say? "If a man love me, he will keep my words." Love includes repentance and faith in Him, confessing Him and following Him into church fellowship, worshipping, serving, giving, living. I did not say all of that had to be done to be saved; I said it was to be done if we love Him. "If a man love me, he will keep my words;" that is what Jesus said. He said it three times or more in one chapter, the fourteenth chapter of John. I believe every word He said. Love speaks in action. One of the oldest stories I know illustrates this conversely. Back in the horse-and-buggy days, a two-story building was completed in a certain section of the state. People in that section had never seen a two-story building. Many of them did not believe a two-story structure could be built. People came from everywhere to see that two-story building. There was a great public opening of that place of business. A boy made a date with his very best girl to drive her in to see that building. There they were, going along the country road. They came within sight of the town. They rode down the only street that ran through the little village. The building was on the opposite side

of the street. They got right in front of the building. The boy stopped the horse, dropped the lines over the dash, looked at that girl and then at the building. She looked up at the building and then at him; and they looked at one another as though to say, "How did they ever slip that second story upon the first story?" Just to make the day a complete success, the proprietor had imported a brand-new popcorn popper and peanut roaster. The fragrance and aroma of the popcorn and peanut drifted across the street to where they were sitting. He said to her, "Do you like that?" She said, "I certainly do." He said, "Wait a minute." He picked up the lines, drove down the road a little way, made a complete turn and came back, driving just as close to that building and the popcorn popper and peanut roaster as he could. When he got right there, he stopped the horse and laid the lines on the dash and, turning to his very best girl, said, "Now, you can smell it better!" I think he was a "cheap-skate." He might have reached into his pocket and pulled out one of those old Indian-head nickels. Even if there had been but one nickle in his pocket, he could have brought that out and bought a bag of popcorn or peanuts. In addition, he could have given his best girl the right to decide which it should be. But not he! "Now you can smell it better." There are too many church members like that around the world. Love speaks in action. "God so loved the world," and He did something about it. You tell me whether I love a lost world or not. You tell me whether you love a lost world or not. Are our hearts dedicated to the lost world, to telling men and women, boys and girls ,about a great Saviour who is mighty to save? If we cannot go out ourselves, we must, by the grace of God, send somebody else. Love speaks in action.

A mine had caved in and entombed several miners. One of those miners was the son of a country crossroads merchant. When he got the news of the mine accident, some customers were in the store. Now he could have acted like some church members. Here is what he might have said: "Do you hear that? My boy is in there. I tell you, he is a good son; he is a dutiful son;

and I have tried to be a good daddy to him. How much rice did you say you wanted? How much meat? How much flour?" No, no! Church members act like that, but fathers do not act like that. I will tell you how a father would act. He would put everything down and begin, almost rudely, to push the customers to the door, saying, "That's my boy that's in there. I must go. You will excuse me. You'll come back. I'm sorry but I must go." As fast as he could, he would rush to the scene of that disaster. Now if he were just an ordinary church member, he would join the crowd of the curious who had gathered, and again he would laud his boy and talk about the kind of father he had tried to be to that boy. Fathers do not act like that; but some church members act like that. I tell you what the father would do. Seeing a man wielding a pick and seeming to be almost exhausted, he would rush to him, saying, "Excuse me. I'll relieve you. My boy's down there!" He would begin to turn dirt and to turn rock! That is the way love acts. Love speaks in action. "Love ever gives, forgives, outlives and ever stands with open hands; and while it lives, it gives—for this is love's prerogative to give and give and give.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Man, woman, you talk about loving Jesus. You have not repented of your sins. Man, woman, you are talking about loving Jesus. You have not trusted Jesus as Saviour. Man, woman, you talk about loving Jesus. You have not confessed Him before men. You have not stepped out publicly, telling others, "I am a Christian. I am His and He is mine. I've enlisted in His army from this day forth and forever." You talk about loving Jesus, and you have not joined one of the churches for which He died. You do not serve in the church—the church to which a large portion of the New Testament was written. You do not worship, or serve, or live, or give. No! No! Jesus says, "If a man love me, he will keep my words." If I were you, I would at the first opportunity

publicly confess Christ! Having accepted Him as my Saviour, I'd go back home and go to the church of my choice; and I'd be God's man! I would be a disciple of the Lord Jesus Christ. Iet's learn the ABC's of heaven's language down here —*love*. This will help you to speak it perfectly up there!

This Untoward Generation

By CLYDE W. MEREDITH
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I am going to read to you from the second chapter of Acts, the verses thirty-six through forty:

TEXT: *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

Listen to these words: "Save yourselves from this untoward generation." There are at least two fundamental principles which we must establish immediately to make this text of Scripture applicable to a twentieth-century audience. The first is that human nature is the same the world over; the second is that human nature has always been the same. Since the days of the fall, mankind has been much the same everywhere—east, west, north or south, black or white. Human nature is much the same everywhere. That fact was very vividly brought to my attention a few years ago, right here on these grounds when I listened to a popular lecture by Dr. Howard T. Kist, who is now at Princeton. He gave a lecture here one year during the session of the Winona Lake School of Theology and the title of that lecture was: "Love Letters from the Ancient Papyri." I was immediately

interested because I had written a number of love letters, and I wanted to know about other people's love letters. In fact, I wrote many love letters for a period of seven years. I paid freight on a lot of love letters, from Indiana to New York, from New York to Michigan, from Michigan to New York, from New York to New Jersey, back to Indiana and then back to Michigan. Oh, there were seven or eight big boxes of them. They were fruit jar boxes, and seven or eight fruit jar boxes hold a great stack of letters. You write to a girl from two to seven times a week for a period of seven years and you'll get a pack of letters. She will too. In fact, I'm not so sure that I would not still be paying freight on them had it not been that one day my young daughter, while sitting at the lunch table with us, passed some remark to my son, who is three years her junior. I turned to Mrs. Meredith without saying anything, and she replied with a knowing glance! After the children were gone, I said, "Some one has been reading our letters."

We decided to reread them all and then discard them. We spent an entire afternoon read only a dozen or so and did not even make a dent in the pile. Then we burned them, not because we would have been ashamed if anybody had read them, but you know—they were love letters.

Yes, I was going to listen to a lecture on love letters that had been written two thousand years previous. As you know, before this last world war, and even some years before that, archaeologists had been digging in the Orient. In the other part of the world they had dug up buried cities and uncovered some local dwellings where a number of letters, private letters, had been preserved. They were written on a papyrus scroll and rolled together. Covered by the dust and dirt of centuries, they had been well preserved. This popular lecturer had before him photostatic copies of some of those love letters written two thousand years ago. I was intrigued by the subject, and I thought to myself, "I wonder if the letters of a fellow two thousand years ago are at all similar to some of my love letters".

Did you men have an idea when her dad and mother had finally gone off to bed and left you alone in the room and you began to whisper things in her ears—did you have an idea that you were saying something new? I don't mean to puncture your balloon, but really that is old stuff! And after he had finally taken his leave, ladies, you remember, before you switched off the light, you were studying the designs on the ceiling in your bedroom. You girls had a strange sensation running up and down your spine. Did you think no other girl had ever felt like that? Well really they all have, down through the centuries.

As that lecturer began to read, translating from the Greek, from those love letters that were written two thousand years ago, there was something strangely familiar about them. I am only saying that to reiterate what I said in the beginning—that human nature has been the same down through the centuries. Men have loved and hated; men have planned and schemed; men have worked and gloried in their work; men have achieved; and these things have been characteristic of mankind through the centuries. I appeal to our modern psychologists to substantiate my statement that human nature is the same everywhere. I know we Americans believed that for a while some peoples in other parts of the world were more brutish than we. Then the Chicago Tribune changed our minds by giving an account of the recent crime in that city.

Now, therefore, if human nature is the same the world over, and if it has been the same always, then my text is as applicable tonight as it was when Peter spoke it on the day of Pentecost—*Save yourselves from this untoward generation.*

As we look into the Scriptures tonight and discover some of the characteristics of that day and generation, we will find some things that are strangely familiar to our day and time. May I turn, therefore, with you to several passages in the New Testament which give us an insight into the generation in which our Lord lived. We will discover that some of the things which He found are present in the world today, and we ought therefore

to think in terms of this text and save ourselves from this untoward generation of which we are a part.

Let us begin reading in the Gospel of Matthew, chapter eleven, verse sixteen: *But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.*

May I epitomize those few verses. *It was a generation of critically minded people* who, because the messenger of God denounced them for their deeds, immediately became critical of the messenger. You will find that to be true today. There are two distinct types of messengers. You have John, a recluse who came from the desert, and appeared before the crowds and preached, *Repent ye: for the kingdom of heaven is at hand.* That was John's message, and these people said, "He hath a devil."

Six months later, having been introduced by John, our Lord Jesus came forth preaching, "Repent." The response was no different; they replied, "Behold a man gluttonous and a wine bibber."

It was the message of repentence that irked them, and they began to find fault. Why shouldn't Jesus go out to dinner wherever He was invited?

The modern preacher also accepts invitations to dinner. When somebody invites him, he goes. If you want to enjoy a chicken dinner with somebody who likes chicken, talk to me after the service, will you? I'll go with you. Jesus went wherever He was invited, even though a publican or sinner had invited him; but His message was identical to John's, and so they said of Him, *Behold a gluttonous man, and a winebiber, a friend of publicans and sinners!*

You are criticized if you do, and you are criticized if you don't. When the messenger begins to get a little close to where people live, they don't like his voice—"It is raspy"; "it makes me nervous"; "I can't go to hear him and feel comfortable"; "I think I'll have to find a new place to worship." What you need is to listen to a messenger who has come down to where you live, who has discovered sin there and who points you to the "Lamb of God, which taketh away the sin of the world." What you need to do is to listen to him and obey God, and he will be a very comfortable preacher from that time on.

It was a generation of critically minded people.

I'm going on for my time presses me. There are other things I should like to say, but let us look again at the twelfth chapter of Matthew, beginning with the thirty-eigth verse: *Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.*

Again, let me epitomize those verses—*It was a thrill-seeking generation.* Were those groups of people thronging Jesus day in and day out for the purpose of listening to what He had to say? Were they seeking Him as their Lord and Saviour? Not at all. They were following Him around from one day to the next to see something sensational and strange. Then what did they say? *We never saw it on this wise.* They were daily and constantly seeking for some new thrill.

Beloved, do I need to labor this point that we are living in a thrill-seeking generation tonight? The modern novelist has discovered that we are living in a thrill-seeking age, and he is catering to those who desire thrills. I wish, however, that I could just dismiss it there and say that this is the way the world is running its business, but I feel that I would be unfair to all of us if I didn't say something about the fact that there are many, many churches today who seem to be catering to a thrill-seeking generation. There is always something that reacts un-

favorably in my heart when I discover that some church is advertising "Next Sunday night we are going to give a prize of five dollars to the individual guessing the nearest to the chapter and verse that the preacher is going to lift up for a text." I can visualize a group of people sitting on the edges of their chairs or seats, not with the thought, "What does God have to say to me in His Word?", but with the thought, "Well, I put a quarter in, and I may get five dollars out." I know that we have the pinball machines to take care of people like that, but we have some people who put a quarter in and hope to get five dollars out even in a church. When we do that, we are catering to a thrill-seeking generation. A church is a place to worship God and to find Christ and to exult in His love; it is a place to lift up a Saviour to a world that is fraught with danger and destruction ahead and to preach a gospel which saves men from their sin . . . it is not a place of entertainment. I might go on here—but I think I will add something before I say what I had in mind, so that you will not misunderstand me. I believe God heals, for I have been healed. Two of the fingers on my hand were severed, and they are there today as a part of my hand. The surgeon said while I was under ether, "He will have to lose those fingers" but there they are! I know God heals, but I don't believe that we have to hang up canes and crutches to decorate our sanctuaries and to provide additional attractions for our services. If we are going to be consistent, we ought to put up our false teeth and wigs and eyes and all the rest of those things which we carry around. I am making the point that we are living in a thrill-seeking generation; Oh that God would help us to exalt Jesus Christ! That is the most attractive thing we can have in any service, and we need not have a lot of folderol in addition to the pure, unadulterated Word. Thank God, the Holy Spirit breathes into the hearts and lives of men, and the Word is still the power of God unto salvation to all who believe.

I am going to stay in that verse—*An evil and adulterous generation seeketh after a sign.* Not only was it a generation of critically minded people, not only was it a generation of

thrill-seeking people, but *it was an evil and adulterous generation.* In the days when Billy Sunday was going across this country as one of the greatest evangels of temperance that God ever gave any nation, places began to dry up all over this country and men began to sing, "Nobody knows how dry I am." Beloved, there are hosts of people who could sing tonight, "Nobody knows whose wife I am", and be just about as truthful. Listen, my friends, if the Man of Galilee were to stand on the threshold of thousands upon thousands of homes tonight, He would have no other message than the one He had for a poor, unfortunate sinner at the well in Samaria, *He whom thou now hast is not thy husband.*

Jesus hasn't changed. The Word of God hasn't changed. Sin is just as black as it ever was. God hates sin as He always has. Jesus Christ can save men from sin as He always has and He can transform the heart and life until New Testament standards of morality pervade the home and make it a haven instead of a hell. Save yourselves from the generation of critically minded people. Save yourselves from a thrill-seeking generation. Save yourselves from an evil and adulterous generation.

Turn with me now to the third chapter of Matthew, beginning at verse seven: *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentence: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

It was a generation of sham-religionists. It was a generation that sought to find security in the fact that they and their ancestors were in the line of the covenants of God. Therefore they felt safe. Nicodemus was in that crowd, and to him Jesus said, *Ye must be born again.* But, said they *We have Abraham to our father.* The tragedy tonight is that there are multitudes of people who are hiding behind the fact that they

have stood at an altar somewhere, given a mental assent to the creed of a church and received a formal acceptance into a particular church. But you ask them what they know about the blood of Jesus Christ and their answers are vague and ambiguous. You ask them tonight what they know about the power of God in their everyday lives. You ask them about the love of God in their hearts. You ask them about their love for the Word of God. You ask them about their testimony. You ask them about their zeal to win others for Christ. They pass off these questions with a shrug, "Well, we don't do that in our church," or "We expect our pastor to take care of those things for us," or "We are not that kind." Beloved, we have a host of people tonight who are hiding behind a church affiliation but who need to be born again. We are living in a generation of sham-religionists, for everywhere there is a pretense of worshipping God, of acknowledging the creeds, of performing forms and ceremonies. But there is no real life. There is no joy. There is no hope of His coming.

In the Gospel as it is recorded by Luke, the seventeenth chapter, the twenty-fifth verse, Jesus is telling His disciples about the inevitable that He faces as He must give His life as a ransom for us all: *But first must he suffer many things, and be rejected of this generation.*

The most serious observation I am making tonight is here. Save yourselves from a critically minded generation. Save yourselves from a thrill-seeking generation. Save yourselves from an evil and adulterous generation. Save yourselves from a generation of sham-religionists. But, my friends, *Save yourselves from a Christ-rejecting generation.* This Christ-rejecting generation is trying to overcome sin with their pagan philosophies, education and environment. Save yourselves from a generation such as this.

Our brother was speaking this afternoon of a Christless civilization that is becoming powerful in the world, an anti-God attitude that seeks to misuse all that Christian civilization has provided for our day and time. But, my friends, we are living in the

midst of a generation right here in America that is definitely a Christ-rejecting generation. I overheard an observation some time ago that I think bears repetition. France is already dead. England is dying. And, friends, I believe with all my heart that America is sitting at her banquet tables and God is writing on the walls everywhere." Only God's messengers and God's people are going to interpret that message as Daniel did of old. I tell you that doom and destruction await America unless we repent and turn to God. We are living in a day and a generation that is rejecting Christ. Our cry must be that Jesus Christ alone is the hope for a frustrated society. Jesus Christ alone is the hope of a generation whose thinking is beclouded. Her futile efforts and pursuits have brought her into the quagmire of sin and evil. I am saying to you tonight, that the hope in this day and generation and for future generations if Jesus tarries, is this: Jesus came, He gave His life a ransom for many and His blood can make men whiter than snow.

Save yourselves from this untoward generation.

II Timothy

By MRS. CHARLES H. OUTLAW

As he became convinced that his mission on earth was rapidly drawing to a close, Paul turned to Timothy, his beloved son in the ministry, with words of warning against false teaching, of appeal to steadfastness, and of assurance of the ultimate triumph of the Gospel. Using Luke, who alone was with him at the time, as an amanuensis, and Tychicus as bearer, he sent to his young colleague that which is sometimes called "Paul's Swan Song" but is better known to us as one of the "Pastoral Epistles:" his second letter to Timothy.

Paul—the dauntless apostle, born Saul of Tarsus, a Roman citizen, taught by the Stoic philosophers of his native city, "of the tribe of Benjamin, Hebrew of the Hebrews," educated at the feet of Gamaliel in all the learning of the scribes and Pharisees, finally experiencing the climax of all knowledge when he met the Risen Lord on the road to Damascus and received from Him the commission of apostleship to the Gentiles—paused at the very gates of death to pass the torch to his beloved Timothy.

Who, then, is this young minister so dear to the heart of Paul? Timothy, the son of a Greek father, with the culture which the word *Greek* implies, and of a Hebrew mother with the religious background of that race, was a native of Lystra. He was probably converted by Paul during the first missionary journey. At that time he was a lad of about fifteen years. When Paul returned to this city on his second missionary tour seven years later, he chose Timothy to continue the journey with him. From that time forward Timothy was a constant companion and helper. Timothy was with Paul on his subsequent visits to Jerusalem, was with him during his first imprisonment at Rome and accompanied him on his tours to several fields after his release. Upon reaching Ephesus, the capital

city of Asia Minor, Paul decided to leave Timothy there as pastor of this important church.

Continuing on his way, Paul came to Corinth and from there wrote to Timothy his first letter, which is sometimes called "A Handbook for Ministers." In it he gave the young preacher much needed advice for his pastoral duties. From Corinth Paul went to Miletus and Crete, then on to Troas and from there probably intended to visit Timothy in Ephesus again. However, in Troas he was again seized and rushed to Rome. This time there was not the comfort of his own hired house. He was consigned to a cold, damp dungeon, was denied the freedom of continual friendly visits, and knew death to be certain and imminent. Longing for the comfort and companionship of his young friend, Paul poured out his heart to Timothy in this little letter.

For the minister of the Ephesian church there were also difficulties. These were times of trouble, testing, deep anxiety, discouragement and fear. Being naturally timid and sensitive, he felt unequal to the great responsibilities that were his. These were troublous days for the church. False teachers were within corrupting doctrines. There were persecutions without. Nero had set Rome on fire and accused the Christians of doing it. The Christians were under suspicion everywhere. Just when Timothy felt that he needed Paul most, there came the news of his imprisonment. However, soon the clouds were dispelled, his faith was strengthened, his zeal stimulated, and he was given peace and confidence in his hours of trial, for there came to him this inspiring letter of comfort, assurance, warning and advice.

It is Paul's legacy to Timothy. Though primarily a pastoral epistle, it is intensely personal. Twenty-three individuals are referred to in the four short chapters. The letter is abrupt, without specific plan, but strongly emotional. The key to the entire letter is the word *ashamed.* Timothy is urged not to be "ashamed of the testimony of our Lord." Paul states that he is "not ashamed." He tells of Onesiphorus who "was not ashamed of my [his] chain." He pleads with Timothy to be

"a workman that needeth not to be ashamed." The book could be outlined by the word *ashamed*. Chapter I—"I must not be ashamed of my Lord, His Gospel, nor His suffering saints." Chapters 2 and 3—"How can I become a workman that needeth not to be ashamed?" Chapter 4—"Then the Lord will not be ashamed to own and stand by me." Although the little book does not lend itself well to outline, probably the simplest one to follow would be: "introduction" (1:1-5), "appeal to steadfastness in service" (1:6-2:13), "an appeal to soundness in doctrine" (2:14-4:8), "conclusion" (4:9-22).

As was his custom, in the introduction to this little letter Paul gives his greeting, thanksgiving and prayer. According to the mode of letter writing of his day, he signs it in his first sentence. Many of his epistles are signed, "Paul, a bond servant of Jesus Christ." Here, however, as in others dealing with some doctrinal point, he gives his official title, "Apostle," thus giving the letter a note of authority. Usually in his greetings he uses the benediction of "grace and peace." Here he adds "Mercy." Grace—divine favor in its fullest form, the source of all spiritual life and enjoyment; peace—the experience of the soul in harmony with God, knowing the blessing and tranquility that He alone can give; mercy—the word which reminds the minister that while God will give all needed grace and "peace that passeth all understanding," still in his sacred task he will fall far short of perfection in his spiritual work and will continually need to cast himself upon the mercy of God. Following the three-fold benediction, Paul reminds his spiritual son that his name is on his prayer list, that without ceasing he is mentioned at the Throne of Grace. His words of petition are swallowed up in a great thrill of thanksgiving for the unfeigned faith of Lois and Eunice, grandmother and mother of Timothy, respectively. Such faith was the bedrock of their characters. Paul feels assured that this faith is the touchstone of the life of young Timothy.

Passing on to the body of the letter, Paul appeals to his friend to be steadfast in service (1:6-2:13). He urges him to

be zealous and courageous in his ministry. He pleads with Timothy to rekindle the flame within him, reminding him that it is not in God's plan for one of His own to be bound by fear, since he is endowed with power, self-control, and a love that casts out fear. His plea is strengthened when he cites his own ministry and his faithfulness in the face of trials and persecution. He gives the secret of his passion for service in the verse which is the key to the epistle: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He then goes on, urging Timothy to be faithful and loyal, telling him to hold carefully the pattern or outline of Christian faith that has been given him, instructing him to guard the sacred things committed unto him, assuring him of the power of the Holy Spirit which will enable him to do this. He gives examples of two who had failed in this important trust, and of one who, at the risk of losing his life, had manifested his loyalty. Paul stresses the great need of transmitting the truth, exhorting Timothy to be "strong in the grace that is in Christ Jesus." He specifically commands him to pass on the truth to faithful men who, in turn, would teach others. He explains something of the type of service expected of him: fortitude, as a soldier; self-denial and earnest effort, as an athlete; toil, as a laborer in the field. Paul cites Jesus Christ as the great exemplar of such service and also gives himself as another. He climaxes the appeal with a word as to the sure reward for faithfulness in service. From its rhythmic and balanced arrangements one is led to believe that these verses (2:11-13) are a portion of some ancient hymn.

In the second section of the body of the letter (2:14-4:8), Paul appeals to Timothy to cleave to sound doctrine. He reminds him of the evil influence of false teaching (of no profit but subverting the hearers). Paul exhorts him to give all diligence to the important task of becoming an approved and unashamed workman. He strives to show him how empty, irreligious teachings eat their way like a cancer into life. Paul

assures him that regardless of false teachers the foundation of God remains sure. Using the metaphor of a house, he tells of the different vessels in it and urges Timothy to be a vessel of honor, sanctified and fit for the Master's use. He also tells him how to deal with false teachers—not arguing with them but instructing them in such a way that they might be brought to repentance through the Holy Spirit. Continuing, Paul speaks of the difficult days ahead for the professing church, days of apostasy. He describes the character of many who will have the outward form of Godliness but be void of an inner power. He begins the long list with two who are closely associated, lovers of self and lovers of money (covetous) and ends it with two that are strikingly contrasted, lovers of pleasure and lovers of God. Between are five groups of three each. The first deals with sins against truth and love, the second with terms denoting a wrong relationship to parents, neighbors and God, the third, with disregard of the words of our Lord when He said, "Love your enemies, do good to them which hate you," the fourth, describes the libertine, churl, worldling; and the fifth, pictures those who are treacherous to their fellowmen. He calls attention to the fact that such teachers make easy prey of many silly women and emphasizes the truth that they cannot have ultimate victory but that their folly will be manifest. Again Paul reminds Timothy of his own example, that he has remained true in spite of persecutions and afflictions, and assures Timothy that his is no isolated case but that such is the lot of all who strive to be faithful to the trust. Then, in what to me is the peak of the letter, he urges Timothy to abide in those things which he has learned and has been assured of from childhood, calling to his attention again that the inspired Word of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that it will thoroughly equip him for his ministry. Finally he charges this young minister to "preach the word" at every opportunity, in season and out of season, because of the approaching time when they would not endure sound doctrine. His last official word to his beloved son is: "But

watch thou in all things, endure afflictions do the work of an evangelist, make full proof of thy ministry." He follows his charge with a word as to the certainty of his death. Soon he will die at the order of the Roman Emperor, but to him it will be the pouring out of his blood as a libation; cessation of life will be but a going home, loosing anchor in this world, and entering into the joy of his Lord. Looking back over his eventful life, Paul could say that he had fought the good fight, that he had played the game well, that he had finished his course, and that he could confidently expect the deserved reward—a crown of righteousness—which was his due, since he had lived in the blessed hope of the return of his Lord.

The conclusion of the epistle is intensely personal. Paul cites many friends and associates, some of whom had been faithful to him and of great comfort in his final trials, others who had failed in their trust. Twice he urges Timothy to come to him, once asking him to "come shortly" and the second time "before winter," also requesting him to bring with him certain personal effects, his cloak that he had left at Troas with Carpus and his books and parchments. One does not know whether Timothy reached there in time or not. Some say he did not because the execution of Paul was soon after the writing of this letter. Others say that he did and that he was a great comfort to Paul during his final hours. Though we should like to believe Timothy did reach Rome in time, there is no final or authoritative word. However, we do know that Paul was not alone, for just as the Lord stood with him at his first appearing before Nero when others had forsaken him, so He also stood with him to the end. When sin and death had done its worst, Christ ushered him into the realm of the blessed. Paul's last words in this little letter are a prayer that the Lord Jesus Christ be with the spirit of this young preacher so dear to his own heart and that His grace be shed abroad in the church among the membership to which Timothy ministered.

To all today who love Him and seek to serve Him come these last words of Paul, reminding of the privilege of knowing Him in every experience, assuring that He is able to keep all deposited with Him until the day of His return, urging to be strong in His grace and to study to become approved workmen by abiding in His inspired Word which thoroughly equips, pleading to "preach the word" at every opportunity and, finally, urging to live in the consciousness of the blessed hope of His return at which time the Crown of Righteousness will be received.

The United Nations and Russia in the Light of Prophecy

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I want to ask our dear friend who led in prayer a while ago, and I want to ask all of you to pray, if you will, as we are facing a very timely and pertinent subject. We are living, without question, in the most solemn hour in the world's history. Great events are taking place almost everyday. We desire to know the meaning, the significance of these events. A prophet of God must speak to his own age and generation. He must have a timely, pertinent message. He has the most up-to-date textbook in all the world. This Book has all the answers. Everything we need to know concerning the future is found within the confines of this divine, supernatural, authentic, authoritative, infallible, inerrant, verbally inspired revelation of God—"to the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Just before the United States came into the global war, World War II, several writers in this country were asked by a weekly magazine to write prophecies for the coming year. The magazine was printed about the time that Pearl Harbor was attacked and was sold on the newsstands a few days later. It was very interesting to read those prophecies in the light of Pearl Harbor. One of the men said that, of course, it is unthinkable that the United States would be involved in the war. Another writer said that if Japan should be foolish enough to attack the United States, the war would be over in two or three weeks. Other ridiculous statements were made by those intelligent, brilliant, well-educated and well-informed men. Those men, who were students of contemporary history, completely

missed the mark in this particular matter, the involvement of the United States in the World War.

About that same time I happened to pick up a book by S. D. Gordon, dated 1926. In this book, S. D. Gordon made the statements that Germany had already rearmed; that she was getting ready for another war; that the next time she would attack, not to the south immediately, but to the east; and that Japan and Germany would be allied in that war. He went on and practically gave an outline of what did happen during the global war. How do you account for the fact that S. D. Gordon was able to give such an outline in the year 1926 and that the newspaper and radio commentators, brilliant men, if you please, writing evidently a few weeks before Pearl Harbor so completely missed the mark? Well, there is only one explanation and that is that S. D. Gordon was a student of prophecy. Now these newspaper and radio commentators evidently were not students of the sure Word of God.

My friends, people are asking questions these days. They have a right to ask questions of those of us who are teachers of the Word of God, and they have a right to expect to receive answers from us. All types, all classes of people, wherever you go, on trains, in planes, on boats, in hotel lobbies, wherever you meet them, all people are interested in what lies ahead of this old world and the nations of the earth. Before the war an elderly gentleman on a train asked what I thought would be the outcome of the war. It gave me an opportunity, of course, to discuss prophecy. God has blessed me with a voice that makes it exceedingly difficult for me to whisper; consequently, some other folks heard the discussion, and crowded down to the end of the car where we were seated. I had a small audience there and held them for about an hour. I tried to present the teaching of the Word of God regarding the future of the nations. This is just another illustration of the interest that is found everywhere and this, my friends, is a suggestion to all of us. We have a wonderful point of contact in dealing with people about their personal relationship

to Jesus Christ. If you cannot approach them through any other means, you can discuss prophecy with them. They will be interested immediately, and a discussion on prophecy is not very far from a statement or a question regarding their personal relationship to Jesus Christ. So, my friends, let us be students of prophecy. Let us be prepared to answer the questions that may be asked of us.

Now why should anyone speak on the subject I have chosen this afternoon? Because God wants us to do so. Our Lord criticized the Pharisees of His day because they did not understand the signs of the times. He said according to Matthew 16:3, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" The Messiah was in their midst. In spite of the fact that the Pharisees had the Old Testament and the prophecies concerning the coming of the Messiah they did not recognize Him. They did not know Him. Now if Christ would criticize the Pharisees of His day because they did not understand the signs of the times, what do you think would be the attitude of our Lord to those who in our day are willfully ignorant concerning the significance of the events which are taking place round about us—the significance of these events from the standpoint of prophecy.

We find that our Lord appeared to Abraham in ancient days. There were three heavenly visitors; two of them were angels. One was the Lord Jesus Christ Himself in an Old Testament theophany. The two angels went to Sodom and Gomorrah to investigate the conditions in these two cities, but the Lord remained behind and said, "Shall I hide from Abraham that thing which I do?" He determined not to hide it. He revealed to Abraham that judgment was coming upon the city of Sodom. There are "Abraham-souls" today who are living apart from the life of Sodom and the life of Gomorrah and who are carefully studying the Word of God. The Lord is whispering His secrets to these "Abraham-souls." Shall we not all of us aspire to be like Abraham, and shall we not, all of us, prayerfully study the Word of God and the Word of prophecy? We

read in II Peter 1:19, "We have also a more sure word of prophecy." That is how God, the Holy Spirit, speaks concerning prophecy. "A more sure word of prophecy; whereunto ye do well that ye take heed."

Now the Holy Spirit recommends that you give heed to this more sure Word of prophecy" as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This world is, indeed, a dark place. A teacher of a class in geography in one of the lower grades asked her pupils this question, "What is the shape of the world?" One little girl raised her hand, and she said, "Mary, what is the shape of the world?" "Teacher", said Mary, "it is in a bad shape." Well, it is in a bad shape, and this world is, indeed, a dark place. We read concerning Egypt that there was darkness which could be felt, but the children of Israel had light in their darkness. We are in the midst of a moral and spiritual black-out which shows no parallel in the history of mankind; but there are some, thank God, who have light in their darkness. It is in the dark that the robbers come out to rob us of our faith in God and of our faith in the Bible and in prophecy. You know, also, that in the dark, people desire human props. Today people are going around with the candle of human philosophy, trying to explain and understand what is taking place in the world. Why not make use of the lamp that God has given us, the lamp of prophecy, the more sure Word of prophecy? Why not read our newspapers and our contemporary literature in the light that streams from the sacred pages of the book of Holy Scripture?

I ask you to turn with me, if you will, to the book of Luke, the twenty-first chapter, beginning with the twenty-fourth verse: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Now this expression, "the times of the Gentiles" is a technical expression, with a very definite and very specific meaning. It refers to a certain period of world history. It refers to that period of world history when, if I may use the figure, the Jewish train is side-

tracked and the Gentile train is on the main track. It began in the days of Nebuchadnezzar and will end when Christ comes in glory to sit upon His own throne in Jerusalem and to reign for a thousand years. Now we are living in the times of the Gentiles. We are nearing the end of the times of the Gentiles, and our Lord speaking says, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfiilled." Then I go on and I noticed expressions such as this in the context: "upon the earth," "distress of nations with perplexity." Does that not describe conditions among the nations today? Is it not true that there is distress of nations in our day? If you don't believe that, look at Poland and other countries that could be mentioned. "With perplexity" —the meaning of the original here is *not knowing the way out.* Our leaders are perplexed. They do not know the way out. Wouldn't it be wonderful if someone might have the opportunity to speak to Congress in joint session and expound the prophetic Scriptures to them for about four hours? If I had such an opportunity, I would want to give first an outline of the book of Daniel and then an outline of the book of Revelation and then an outline of Matthew 24 and 25 and then an outline of Luke 21. I would like to show what is going to take place among the nations of the world in the days that are ahead. My friends, there are many in places of leadership and responsibility who are anxious to know the way out, and we owe it to them to give them the more sure Word of prophecy. I remember when I was asked by my friend, Dr. Mark Matthews of Seattle, to preside at a service where Josephus Daniels, the Secretary of the Navy of that time, was to speak on the Bible. I remember that Dr. Mark Matthews came down to Josephus Daniels after the lecture and handed him a copy of Dr. A. C. Gaebelein's exposition of the book of Daniel and asked him if he would read it. Mr. Daniels promised to do so. Oh, if the statesmen of our day, if national leaders of our day, would study the prophetic Scriptures, they would not

be perplexed, and they would not be in a position of not knowing the way out.

"Men's hearts failing them for fear." Doesn't that describe conditions today? Oh, fearful people are regarding the possibilities and the dangers of inflation, and of the atomic bomb particularly. They tell us that ten atomic bombs released over ten major cities of America could wipe out these ten cities in ten minutes. That is told us by those who are in a position to know the possibilities of the release of atomic energy. No wonder that the hearts of natural men are failing them for fear in this day and generation! In Luke 21:28 we read what should be the attitude of believers in these situations: "And when these things begin to come to pass" (they certainly have begun to come to pass)—what then? Should we become discouraged, downhearted, have "the blues" and be "in the dumps?" (I always have to bring in that Shakespearean expression, "the dumps," so that people will know that I've read Shakespeare!) But should that be the attitude of Christians in this day and generation? Listen to me as I read it, "Then look up, and lift up your heads; for your redemption draweth nigh." The redemption referred to here is the redemption of the body. This will take place when Christ returns—the dead in Christ will be raised, the living changed in a moment, in the twinkling of an eye, and together we will be caught up to meet the Lord in the air. Then you, child of God, will receive your new resurrection-body, which will be similar to Christ's glorified body—a body of flesh, and a body of bone; a bloodless body, that will not be under the law of gravitation, as we pointed out the other evening, so that we will not need a helicopter. We will have a body that is perfect and a body that is like unto the body of our resurrected Lord. That body we will receive when Christ returns. Now this body of mine has served me very faithfully. I've been preaching the Gospel for over thirty-three years. I've never in all that time taken a vacation from preaching. Of course, I don't expect anybody else to follow that example because God has given me an iron constitution

that seems to be able to stand that kind of treatment. But there are signs of deterioration setting in now, and I am beginning to long for that day of our resurrection bodies. You know there are five *B*'s in connection with this deterioration: bald, bifocal, bulge, boorish and bunion. Now I don't have all those signs, you understand, but there are some signs of deterioration! I had to pass an examination for a driver's license out in California recently. In addition to driving around the block to prove that I wasn't color-blind, I was asked to answer certain questions on a questionnaire. When I came to the color of my hair, I noticed that my old driver's license stated that my hair was brown; so I put that down. When I brought it to the desk, the young lady looked it over and said, "Color of hair, brown?" "Well," I said, "pardon me. I forgot that it is getting gray around the edge." She said, "Suppose you put down brown-gray." I said, "That's O.K. with me if it suits you." So you see there are signs of deterioration which have set in. How wonderful it will be to receive that new resurrection-body, when I'll be thirty-three years old forever, and you, my friend, will be in the same category. This is the redemption that is referred to in Luke 21:28.

Now let me read on: "And He spake to them a parable; "Behold the fig tree, and all the trees." Now this is a command from our Lord to behold the fig tree. Whenever the fig tree is used figuratively in the Bible, it is always used in reference to the Jews. We are asked to watch developments among the Jews, among God's ancient people. Now if the fig tree refers to the Jews, then all the other trees refer to the Gentile nations. Our Lord commands us to watch developments among God's ancient people and developments within the Gentile nations. "Behold the fig tree, and all the trees"; that means that we should study the signs of the times. "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Certainly the fig tree has been shooting forth. Certainly it is true

that Zionism has gripped the hearts of God's ancient people in every part of the world, and especially where the Jews are dispossessed, as in Europe at the present time. You know how they are longing to get back to the homeland, and you know of all that has been accomplished already. You know about Tel-Aviv, the Los Angeles of the East. You know about the chemical wealth of the Dead Sea which is so great that it baffles human imagination. You know about the early rains and the latter rains and about the revival of the Hebrew language about the establishment of a Hebrew university. You know that right now there are thousands of Jews right outside of Haifa and outside of Palestine, waiting to get in to their homeland. Certainly the fig tree is shooting forth. Our Lord said, "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." So, certainly, my friends, the Kingdom of God is nigh at hand this afternoon.

Look at the thirty-second verse, "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Now what is the meaning of the term, "this generation?" Why, of course, it refers to the generation that sees the shooting forth of the fig tree. Our Lord was saying here that one generation would live through the events of the end times that begin with the shooting forth of the fig tree. Somebody objects and says, "Brother Rood, is that not dangerously close to setting dates?" No, not at all, I do not know the length of a generation. Years ago, we used to say that a generation was thirty-three years. It is, of course, much longer now. Science has to a large extent, conquered infant mortality; consequently, the average age of a man who dies in the United States is sixty-two years. The average age of a woman who dies in the United States is sixty-four years. Please don't ask me why women live longer than men. I do not understand women anyway! One man came to me and said, "That's easy. Paint preserves!" I am quite sure that that is not the answer. Well, anyway a generation now is

much longer than it used to be, and this is what our Lord says, "Verily I say unto you, This generation shall not pass away, until all be fulfilled." All things that belong to the end of the times of the Gentiles, that begin with the shooting forth of the fig tree, will be fulfilled in that one generation.

Now go back with me please to the Old Testament. We are going into the book of Ezekiel. I call your attention to a few high spots in four chapters. I hope this afternoon that I shall arouse your interest and your curiosity so that you will give yourself to a careful study of chapters, 36, 37, 38 and 39 of Ezekiel. I ask you now to notice just two verses in Chapter 36, the nineteeneth verse and then the twenty-fourth. The nineteenth verse reads: "And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them." No one can deny that this prophecy has been fulfilled. So it is true that the descendents of Abraham are scattered among the nations of the earth. Wherever you go in the world, you will find these people of Israel. It is remarkable, isn't it, that in spite of the fact that they are scattered and have for centuries been without a flag, without a cultural center, without a nation and without a home, they have retained their identity. Every people loses its identity when it comes to another country—certainly in the second and third generations. But, this is not true of the Jews, and they are scattered all over the world. Now look at the twenty-fourth verse: "For I will take you from among the heathen [or the Gentiles], and gather you out of all countries, and will bring you into your own land." Now my friends, there is a land that belongs to the descendents of Abraham. Someone objects and says there isn't room for all the Jews in the world in Palestine. The latest estimate that I have seen of the Jewish population of the world is ten million. It was 16,500,000 before the World War broke out and, of course, about six million have been liquidated in recent years. Of course, we don't know how many have been born. However, that must be a very conservative estimate—

ten million Jews in the world. Well, those who are in a position to know, tell us that Palestine, if intensely cultivated and developed to the nth degree, could support a population of ten million. So far as I know, no prophetic student has ever stated that every single Jew in the world is going to return to the homeland. Of course, the real answer is that Palestine is a very small part of the original land grant given to Abraham. He was given the land between the Euphrates and the Nile, and in that area there is room enough to take care of not only all the Jews in the world but also all the Irish, all the English, all the Swedes, all the Norwegians and all the Scotch. Do not worry that there will not be room enough. All of this land belongs to the descendents of Abraham. Put that down in your notebook, and don't forget it.

Now look at the thirty-seventh chapter. Here you have a pictorial presentation of the return of the Jews. You have a valley full of dead bones. The dead bones are the Jews brought back through a nationalistic movement, not a spiritual movement, for they are spiritually dead. The question is asked, "Can these bones live?" That is the question. Then we find that there is a resurrection. All this is a pictorial presentation of the fact that the Jews will be restored to their homeland, that the Messiah will come, that they will recognize Him and that they will be resurrected from the state of spiritual death. Remember, the Lord said, "I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive." That was sadly true. "He came unto his own, and his own received him not." He was rejected. But, my friends, the Jews have entered into a covenant with the Anti-christ, a seven-year covenant; and he has given them certain privileges even allowing them to rebuild their temple in Jerusalem. He has entered into that covenant, posing as a friend of the Jews, in order to get the benefit of their prestige and their love. He breaks the covenant after three and one-half years and sets himself up in the temple to be worshipped as God. He becomes the persecutor of the Jews. Then the

time of Jacob's trouble begins, that period of strife in the book of Revelation from the sixth to the nineteenth chapter. There you have the breaking of the seven seals and the sounding of the seven trumpets and the pouring forth of the seven vials. At the end of that period, Christ comes in great glory, "and every eye shall see him, and they also whch pierced him: and all kindreds of the earth shall wail because of him." This means that they shall turn to Christ. In that day, righteousness shall cover the earth as the waters cover the sea. Christ will reign to the ends of the earth. Christ as King of kings and Lord of lords will bring peace to this war-torn world. That is what is ahead for God's ancient people, and this picture is presented to us in the thirty-seventh chapter of Ezekiel.

When I think of this chapter, I am reminded of an experience I had in the Carolinas. A businessman invited me and the preacher with whom I was working at that time, to go with him to see the Vanderbilt estate. It is a very beautiful estate, indeed. It costs two dollars to enter. It was splendid that we had a businessman with us! Well, anyway, we got in and saw this beautiful building. Then we went down to the sunken gardens, and there I met a colored man who was in charge. I said to him, "This is a wonderful world that God has made, isn't it?" "Yes," he said, "but God expects us to take care of it." "That is true," I said, "we are co-workers with God, aren't we?" I said, "By the way, are you a Christian?" "Yes, sir," he said, "I'm a Christian." I said, "Are you a born-again Christian?" "Well," he said, "that's the only kind of Christian that I know anything about." I said, "You certainly have something there." I said, "By the way, what church do you belong to?" He said, "I'm a Baptist." You know what the colored preacher said, "If you find some colored man who isn't a Baptist, it is because some white man has been tampering with him." Well, anyway, he said he was a Baptist. I said, "When were you in church last?" He said, "Last night." I said, "What did the preacher preach about?" "Well sir," he said, "he talked about those bones over there in Ezekiel, and he sure did rattle those

bones!" Oh, my friends, they are going to rattle one of these days. They are going to come to life. There is going to be a glorious day here upon this earth when the desert shall blossom like the rose and when Christ shall reign supreme.

Now let us go on, if you please, into the thirty-eighth chapter. I am coming now to the answer to the question that is before us this afternoon. I tried to lay a solid, Scriptural foundation, so that we can all stand upon that foundation. Now this is what follows: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." Now, of course, the land of Magog is Russia; and Gog is the leader of Russia; Meshech, of course, is Moscow; and Tubal is Tobolsk. This is what we read in the third verse: "Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." That expression, "horses and horsemen," used to trouble me because I realized that this is the day of mechanized warfare. It was difficult for me to conceive of a revival of cavalry days and the use of horses in warfare, but I discovered that Russia has seventy per cent of the best horse flesh of the world. I made that statement in the Calvary Baptist Church in New York one Wednesday evening. A gentleman came up to me at the conclusion of the service and said, "I just came back from South America. I can verify your statement regarding the interest of Russia in horse flesh. I met representatives of Russia down in South America who were buying up the best horse flesh to be found on that continent." So, it seems that after all they are going to use cavalry and horses in this particular war. They will be clad in all sorts of armour, even a great company with bucklers and shields, all of them handling swords.

Now listen to this. Please get this. "Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee." My friends, in the end times, there is going to be a northern confederacy headed by Russia. The nations that will be in that confederacy are indicated in this passage, Persia, Ethiopia, Libya. You know the interest that Russia has in the Mediterranean. You know that she holds some of the Italian colonies in Africa. You know that she has interests also in the Near East, not to mention the Far East, Persia and Ethiopia. I used to say that the day would come when Germany and Russia would be allies. People said that an alliance between Germany and Russia was inconceivable, impossible; but nobody laughs at that statement now. You know also that Russia has control of probably the best part of Germany right at this moment and also that Communism is spreading in that area. You can readily understand how Germany will be allied with Russia in this northern confederacy, "Gomer, and all his bands; the house of Togarmah of the north quarters."

Whenever you read about directions in the Bible, you must always take the viewpoint of a person standing in Palestine. From that standpoint, of course, Turkey would be on the north quarters "and all his bands: and many people with thee [him]." That may be a reference to the Orient and to the fact that in this northern confederacy the Oriental countries will also be involved.

Now we find that in the end-times there is going to be a northern confederacy headed by Russia. Listen now as I read verse eight: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people." This indicates that the reference here is to the times of the Gentiles.

Now look at the ninth verse: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land."

That sounds and looks like a *blitzkrieg* to me. And there you see the enemy, "Thou, and all thy bands, and many peoples with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." Who puts those evil thoughts—thoughts of invasion of Palestine and of destruction of the Jewish remnant—into the mind of the person at the head of this northern confederacy? Look at Revelation 16:13 and the following verses: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Here you have the wicked trinity. The dragon is Satan; the first beast, the Anti-christ; and the false prophet is the third person in the wicked trinity. You know that Satan is an imitator. He cannot create anything. He must imitate, and therefore, he has the wicked trinity. They are the spirits of demons, working miracles. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Demon-power and demon-influence are exerted concerning this invasion of Palestine, and the evil thought is put into the mind of the head of the northern confederacy by a demon.

Now back to Ezekiel 38:11: "And thou shalt say, I will go up to the land of unwalled villages." You see, Palestine will not be prepared, from a military standpoint, to resist this invasion. It is a "land of unwalled villages;" "I will go to them that are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey." They are going down there to take the wealth which the Jews brought back with them to their own land. They are going there to take the wealth also that is found in the Dead Sea, which will be needed in order to replenish the spoiled areas. They are going there to wipe out the Jews—the Jewish remnant. Now that is the story so far as the northern confederacy is concerned, and this is the invasion

of Palestine which takes place at the end of the times of the Gentiles.

Does anyone come to the defense of the Jews? Listen to the thirteenth verse (Ezekiel 38): "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" The phrase "merchants of Tarshish" refers, of course, to Great Britain, a great mercantile nation; the young lions thereof are the British possessions or colonies, such as, Canada, Australia ,and so forth. Yes, "the merchants of Tarshish, with all the young lions thereof." Evidently, there is not going to be only a northern confederacy headed by Russia but also a western confederacy, probably headed by the English-speaking nations. They are strong enough to stand against the invasion of the northern confederacy.

Now, of course, although the United States may not be mentioned specifically here, I think, for various reasons, that it is reasonable and logical to deduce that the United States would be on the side of Great Britain in defending the Jews. We have the same language. We have in many instances identical interests. We have been together in two global wars, and we are so closely knit together now that there is no likelihood of separation. Furthermore, we are alike in the fact that traditionally we have been friendly toward the Jews. That has been true of Great Britain, and that has been true of the United States. While the Jewish population in the United States may not be over ten million, yet this group exercises an influence in this country that is indeed tremendous and that goes far beyond their numerical strength. They are noted for their educational brilliance and their economic ability. Thus, the United States will undoubtedly join with England in protesting against this invasion.

Then what happens? What is it that puts a stop to it? It is divine intervention. Listen, please, as I read the last two verses of this chapter, (Ezekiel 38:22, 23): "And I will plead

against him with pestilence and with blood; and I will rain upon him, and upon his band, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." This, my friends, is a supernatural manifestation, a divine manifestation. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." God intervenes in behalf of His ancient people.

Look in the next chapter. I can call your attention to only two or three verses. The second verse: "And I will turn thee back, and leave but the sixth part of thee." That refers to the invading hosts sent down by the northern confederacy. Five-sixths of that army will be wiped out. When five-sixths of an army is wiped out, it is practically annihilated. Follow me, please, to the ninth verse where we read that they will burn them with fire and that it will take seven years to clean up the debris after this invasion and manifestation of divine power. Then the twelfth verse: "And seven months shall the house of Israel be burying them, that they may cleanse the land." It will take seven months to bury the dead after this *blitzkrieg.* That is the end of the invasion of the northern confederacy, and that is the end of world domination and world power.

Now, my friends, I ask, "Is there anything in the world today that indicates that we are nearing the fulfillment of this prophecy? Is there anything today to indicate that these events can take place in the near future?" Russia has come out of this war as a dominant nation of the world. She has helped herself to whatever she has wanted. She has enlarged her borders to the east and to the north and to the west and to the south. She has had her way, speaking by and large. From the standpoint of military strength (not considering the atomic bomb), Russia is today a dominant nation and a great power of the world. How long it will take for Russia to discover the secret of the atomic bomb is uncertain. I talked to a man in Denver just a few weeks ago, and this man spoke like a prophet. He was a businessman. He said, "Rood, time is

running out on us. This is the lull before the storm. Whatever we do for God, we must do it now. If we are going to evangelize the nations, if we are going to evangelize the world, we must do it now. The time is short."

The stage is set as never before in the history of the world. Prophecy is being fulfilled before our very eyes. All this means, my friends, that "the coming of the Lord draweth nigh." Dr. Harris H. Gregg came from St. Louis to Chicago. He was a pastor in St. Louis at the time. A man met him and said, "Dr. Gregg, how are things going in St. Louis?" He answered, "According to the Word of God." "Yes," said the questioner, "I know that on your part, on the corner where you preach, things are going according to the Word of God." He said, "It is going according to the Word of God on every corner in St. Louis." My friends, it is going according to the Word of God in every part of the world. Oh, that we might see it! Oh, that we might look upon these events in the light that streams from the Prophetic Lamp. I want to say to you here and now—the solution is not in man. The solution is not in the philosophy of man. It is not in the brilliance, in the intelligence, of man. The solution is not in organizations formed by man. I attended the United Nations Organization in San Francisco. I was there for the opening session. I shall never forget that opening. Secretary of State Stettinius stood up to open the first session, and he said, "Let us—" I thought he was going to say, "Let us pray." The cold chills went up and down my back. I was thrilled to the nth degree for about a second, and then he let me down when he said, "Let us meditate." My friends, that was a major tragedy. This nation is historically, and according to the decree of the Supreme Court, a Christian nation. We have recognized God in our law-making bodies, in our appointment of chaplains to our army and navy. We have recognized God in our legislatures. We have recognized God by having a national day of Thanksgiving, and, from time to time, a national day of prayer. We have placed "In God we trust" on our coins, and we have been blessed in the past

with God-fearing leadership. We have now some God-fearing men who are in places of authority. Listen, my friends; when you come to my home, even though you be an atheist, you must conform to the standards of that home. When we have family worship, you are to sit there and be quiet as we conduct our family worship, as we read the Bible and as we pray. When an atheistic nation comes to the United States and the United States acts as host, that nation has no right to protest against the Christian customs of this country. My friends, it was a needless and shameful concession for us to make. (That's a good place for an "Amen," by the way!) There is only one solution to the problems of the world. My friends, Christ came the first time to solve my personal problems and your personal problems through His sacrificial, atoning death on the cross of Calvary. Christ is coming the second time to solve our economic, our national, our international problems. All my thinking, my whole philosophy of life, is based on the two advents of our Lord. It is impossible to think logically and to have an adequate, satisfactory philosophy without recognizing the two advents of our Lord, their relationship to one another, their relationship to the needs of mankind and their relationship to the needs of the nations of the world. Let us go out thinking God's thoughts after Him, thinking without confusion, recognizing that Christ is the only hope of the individual and Christ is the only hope of the nations and the only hope of the world. My friends, Christ is coming. He has the solution in His hands.

How many of you are willing to give me five minutes more to bring this thing to a conclusion? Raise your hands. Thank you. I was going to take it anyway! Now that you have given me permission, you feel better about it and so do I.

I want to make this application. The time has come for us to wake up. This is no time to sleep. This is no time for us to be characterized by lethargy. This is no time for us to be unconcerned and indifferent. Oh, so many of us are playing at being Christians. We have the church, and it is ten

per cent efficient. I am afraid the average Christian is ten per cent efficient. We are neglecting the prayer meeting. We are neglecting the Bible, the study of the Word of God. We are neglecting witnessing. We are not functioning as stewards and as burning and shining lights for God. The time has come for us to bestir ourselves, to wake up from our slumber. The time has come for us to search the Scriptures. Oh, my friends, read current literature, but read it with the light that flows from the Prophetic Lamp. Hear the challenge of our Lord as found in John 5:39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The challenge is also found in II Timothy 2:15 where the Holy Spirit says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Oh, let's go home from this conference determined to be Bible Students, determined to search the Scriptures, determined to be students of prophecy. The time has come for us to pray for revival in the Church throughout the world. How we need such a revival! We need it in the light of the imminent, the approaching return of our Lord. We need to be aroused and waiting so that we can prepare for the judgment seat of Christ. How are we going to face that judgment unless we are awake, unless we are on the firing line for God, unless we are functioning for Christ, unless our lives are counting for Jesus? And my friends, if we believe that Christ is coming, then we will be zealous. We will be in dead earnest.

The challenge of this wonderful hour is for us to evangelize. We must give the Gospel to the whole world. We must give every man, woman, and child in the world at least one opportunity to know Christ. We must evangelize the children of America and of the world. We must evangelize the young people of America and of the world. That is our duty. That is our high privilege. That is the challenge of God that comes to us in this hour. The time has come to mobilize Christian manhood and womanhood for Christ against the world, the flesh and the devil. Organized and equipped, we must do business

for God. In war time we concentrate on war. Everything else is subordinated. The time has come to bring up the reserves. Bring up the youth, bring up the juniors, bring up the boys and girls. Teach them to witness, to function for Christ. In war time, the strategy of the enemy is studied. Paul says that we are not ignorant of his devices. If ever there was a time in the history of the church when real spiritual discernment was needed, it is in this hour, so that we can differentiate between that which is from God and that which is from Satan, between that which is spiritual and that which is selfish. Oh, think it through, pray over it and spiritually discern. That is the gift of the Spirit and today we need that more than any other gift. God's people, I plead with you to study the Word carefully and prayerfully that you may have this gift of discernment. Thus my friends, we must conquer the adversary. We must not criticize one another. We must not be jealous of each other. We must not work at cross-purposes. We must have unity. We must march together as an army, whether we be Methodists, Free Methodists, Presbyterians, Lutherans—whatever we be. If we know God and are born-again, if we have experienced the miracle of the new birth, if we believe His Book, then we must march together as a great army. We must go forth to win the victory for God in this last hour of evangelization of the world.

Yes, we need volunteers. God does not conscript His soldiers. He wants volunteers. Will you volunteer? Will you sacrifice peace, comfort and companionships? Will you do your part? We need nurses who will bind up the wounds. We need carrier pigeons to fly on the wings of prayer. Everyone can pray. Everyone can do something. Will you do your part? You can by your prayers, cheer those who are trying to fight the battle for God and are pouring out their souls in the work of the Lord.

A fireman was climbing up the ladder to reach the third-story window where he heard a mother with a baby in her arms crying for help. The smoke was intense. It seemed

as if it would be impossible to get through. Then someone said, "Cheer him, boys! Cheer him, boys!" A mighty cheer came up from all the people standing around. Inspired by that cheer, he went through the fire, came to that window, grabbed the child and rushed down with it. Oh, let us cheer those who are seeking to battle in this tremendous day in which we find ourselves. You'll not be sorry that you have done your part when you stand in the presence of the Lord. In that day, we will not be asked if our names are in *Who's Who.* In that day, we will not be asked about our degrees and about our honors and about our diplomas. We will not be asked if we have scars. Do you have any scars, my friends—scars that you have secured as you have battled faithfully for the Lord? Who will follow in His train? Who will follow Jesus? Who will follow Him in His march around the world in the last hour of dispensation?

With this I close. A mother took her boy to a great department store where there was a life-sized picture of Christ in the Garden of Gethsemane on display. They came into the room. The lights were playing on the picture. Because of the skill of the artist and because of the play of the lights the picture seemed real. They felt as if they were actually in the Garden on that day. The boy stood there for a while, looked at the picture, and at last he turned to his mother and said, "Mother, why does Jesus look so sad?" She said, "Son, He is carrying the world's sin and the world's woe and the world's guilt upon His heart. That is why He looks so sad." The little boy fell to his knees and said, "Lord Jesus, if there is anything that I can do, you can count on me." Is that the way you feel this afternoon? Are you going to say, "Lord Jesus, whatever I can do, you can count on me." Do you feel that way?

That is my last word to you. If this should be my very last sermon, if the Lord should come before I get back again, if the Lord should come before I have a chance to stand on this platform again, if this is my last word to you, let me

ask you, fathers and mothers, to go back and win your children for Jesus. Sisters and brothers, go back and win your sisters and brothers for Christ. Listen, Sunday school teachers, go back to win your pupils for Christ. Preachers, go back to preach your heart out to the people. Evangelists, go forth with a new touch from God to make these coming months the greatest months of your ministry. Oh, every child of God, do your best, do your best for Jesus. Let each one of us say, "Oh Lord, whatever I can do, you can count on me."

The Lord's Return for Salvation

By A. H. STEWART

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, *in which it was impossible for God to lie,* we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews 6:13-20).

"And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:23-25).

Two important impossibilities are to be found in the Epistle to the Hebrews, and, strange to say, one of them is God's impossibility. We have read that it is "impossible for God to lie." That is the one thing our God cannot do. Man's impossibility is this: "Without faith it is impossible to please him" (Hebrews 11:6). We would imagine that if someone who could not lie told another person something, that other person would immediately believe it. But, alas, alas, unbelief is the sin that

dogs all our footsteps. When the cradle is pulsing with life and the baby is cooing and singing, we say, "All things work together for good"; but when the cradle is still as death and the baby is silent forever, then we don't believe that all works for good, do we? It is just as true at one time as another.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." God has condescended to human weakness in this respect. "Because he could swear by no greater, he swear by himself." God's Word should be enough for all of us, and God's swearing by an oath does not make the Word any more certain, but it gives us "strong consolation." God comes down to human weakness and gives us not only His Word but His oath. Surely we should have strong consolation by these immutable or unchangeable verities.

What kind of man was Abraham? He was an idolater. We read in Joshua 24 that he worshiped other gods beyond the river. God then called him and gave him His Word, adding to it His oath. We read, *Abraham believed God.* That is what God wants us to do.

Have we fled for refuge to lay hold of the hope set before us? When a Hebrew read of refuge, he would think of the cities of refuge. God, in olden times, provided for the people of Israel three cities on either side of the Jordon. When anyone became a manslayer, God legislated that he should flee to one of the cities of refuge. Upon arriving at that city, he declared his case to the priest. Behind him in pursuit was the avenger. If the avenger overtook the slayer before he reached that city, he was permitted to kill him according to the law. That is why Abner died as a fool. His feet were not in fetters, but he did not flee when he should have; so he was slain by the nearest of kin. (II Samuel 3:27, 34.)

Death is on the trail of every one of us. "The wages of sin is death"; and if death lays hold of anyone before he reaches Jesus (for He is the city of refuge), it is too late. He, too, will die as a fool. When you know that you have

sinned, and death issues wages, then you should flee—flee for refuge. Thus Abner died as a fool dies. He did not flee. How many of the sons of Adam will die in the very same way, will die like fools? Why? They will not flee to Jesus Christ. When anyone flees to Christ, His promise is sure: "Him that cometh to me I will in no wise cast out." There is no fence around the Saviour! He is not afraid of too many coming! No obstacles are in your way; the roads to the City of Refuge must be kept clear of obstacles of every kind. God legislated for that, and in the same way there is no obstacle in getting to Christ. "Him that cometh to me I will in no wise [and under no condition] cast out." Surely, if He does not cast you out, He takes you in. Those who fled for refuge were safe in that city as long as the priest lived. How long does our Priest live? *Forever!* Thus we are safe forever!

It is not enough that Jesus died. No, we need a priest. Our great High Priest is in heaven itself, and "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth." He lives in the power of an endless life. If our Lord were on earth, He would not be a priest. He never was a priest while here, in the Levitical sense of the word. In Hebrews 7:19-21, we read, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec)." Now read verse 14, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." So according to the Levitical economy, our Holy Saviour could not go into the holy place or to the most holy place and officiate. Why? Because He belonged to the wrong tribe to begin with, and He belonged to the wrong family. He must be of Levi's tribe and Aaron's family. He was a priest, but He was a priest after an altogether different order; and so the Holy

Spirit refers us to the book of Genesis. No Jews would ever look in the book of Genesis for anything connected with the priesthood. They would naturally go to the book of Leviticus if they wanted to read about the priesthood. Yes, but there is a priesthood that is different from the Levitical order. Our Lord is a priest after the order of an endless life, without beginning of days or without ending of years, without father or mother, without any genealogy at all. He had no need to come and declare His genealogy and say, "I belong to the tribe of Levi; I belong to the house of Aaron, and as one of that family I should be a priest. He is a priest forever after the order of Melchisedec. You know, every priest must have something to offer. Let me repeat that. Every priest must have something to offer. We read in Hebrews 9:7, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." So the priest went to offer. What was his position before God? Offering sacrifices according to the Levitical economy. When our holy Saviour comes, has He anything to offer to God? We read in Hebrews 9:11, 12: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us." Our Lord offered Himself without a spot to God. That ended all sacrifices, and that ended all offerings for sin. Any men, any church, any people, who dare to offer to God any sacrifice for sin insult God! They insult the Saviour. In principle they say that Jesus Christ did not do what He came to do.

In Hebrews 10:4, 6, we read, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure." Just stop a minute. *"Thou has had no pleasure."*

What a statement! If you were of the Hebrew people this morning, and I stood up and told you that God had no pleasure in the sacrifices of David and of Solomon and of Moses and of Aaron and of all the lambs and rams and turtle doves and pigeons, you would say, "What is this preacher saying? Do you mean to tell me that God was not pleased with the sacrifices of David and of Solomon and of all the sacrifices in days gone by?" Yes, that is just what I mean to say. God had no pleasure in them. Well, if that is true, then that is the knockout blow of Judaism. It is, because their economy revolved around the great day of atonement. On the seventh month of every year, the blood of one goat was shed, and it was taken into the presence of God while the people waited outside for the high priest to reappear. Then they knew their sins were covered for another year. Oh, the blessedness of the man to whom the Lord will not impute iniquity and in whose spirit there is no guile.

Imagine any preacher saying, "God had no pleasure in them." But Hebrews 10:7-10 explains this: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Now, there we have the reason. The sacrifices of the olden days could *never take away sin.* Do you think God had pleasure in those shadows? Those types? No. Why? No Israelite ever could draw nigh to God and say, "We bless our Saviour's name, our sins are all forgiven." They never could say that; and God had no pleasure in His people going through this life in doubt and fear and distance.

Who knew that the sacrifices did not please God? Did David or Abraham or any of the others? No, there was only one who knew, and that one was our blessed Saviour. "Then said

I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God . . . He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." And now, let us read verses 11 and 12: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Now, that reads correctly I believe like this: "But this man, after He had offered one sacrifice for sins forever sat down." Oh, you say, I think the comma should be in a different place. No, I believe not, and I'll tell you why. He sat down in perpetuity, that is, the Lord will get up again some day. He'll come to be King, we know. He will come for His own, we know, according to God's revelation, but He will never rise again to take up the sin question. So far as that is concerned, He sat down forever. Let me illustrate. I may close the door, suppose that I close every door in this building. Then I might rise to open a window, but I could not rise to close a door again, because I had closed the doors. So our Lord finished the work God gave Him to do in connection with sin when He came once to Calvary and He sat down in perpetuity. There He is seated as our great High Priest, His work is done so far as the sin question is concerned. Now there is no more offering for sin. No! No! Your tears, your prayers, your penance, anything, everything, you think worthwhile that you would like to offer to God is not accepted. Why? Because it is unnecessary. But, doesn't it say "If we confess our sins, he is faithful and just to forgive us our sins?" That is for fellowship and communion; that has nothing to do with putting away sin. That restores fellowship and communion with God. The child comes to his father confessing his sin, not asking to be forgiven. Remember the Bible does not say, "If you ask forgiveness." What does it say? It says, "If we confess our sins." It does not say, "If you ask forgiveness." We do not need to ask forgiveness. "If we confess our sins, he is

faithful and just to forgive." What is our part? Confessing. What is His part? Forgiving. Because of that, let us read from verse 14 to 18: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

Our Lord Jesus Christ is now up yonder. He is seated, waiting until the day when His enemies shall be made His footstool. The Holy Ghost is a witness *to* us, not *in* us. If you look inside, you are going to be made miserable. How does the Holy Spirit witness with your spirit? Some think that the witness of the Spirit is something inside of them. It is the witness of the Spirit in the Word and through the Word. He also witnesses to your spirit; that is your intelligent part. "What man knoweth the things of the man, save the spirit of man which is in him?" So the Holy Spirit, through the Word, is witness with your spirit, your intelligent part, that your sins and iniquities are remembered no more. *Are remembered*—that is the law. *No more*—that is grace. Are you glad you are living in the day of grace? Their sins and iniquities will I remember. How sad we should be if that were true. But—no more! Ah, what boundless grace! "Where sin abounded, grace did much more abound."

I was at Yellowstone Park some time ago for a conference which was held in the foothills of the high mountains. In the morning it would be very chilly down in the valley where we had our services. Although the sun was shining, it did not get into the valley. No matter how high the peaks of those mountains raised their heads toward the heavens, by and by the sun would get up higher, and finally would shine into the valley below. We would all enjoy the heat of its wonderful rays. No matter how high the sin of men reaches toward

the heavens, God's grace still rises above it. Through the offering of the body of Jesus Christ, our sins which were many are forgiven once for all. The Holy Ghost is a witness to us.

Before the people of Israel get into the good of their new covenant, we get ahead of them, and the Holy Ghost says, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." To have more or different laws written on tables of stone would mean nothing. They must be within. Thus God says, "Into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.

I bring you a message of good news today,
My sins are remembered no more;
For Jesus has taken them all away,
My sins are remembered no more.

No more, no more, no more, no more,
My sins are remembered no more,
For Jesus has taken them all away,
My sins are remembered no more.

Do you think it is a little presumptuous to sing that? No, Hebrews 6:18 states, "It was impossible for God to lie, [so] we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus."

Do you know you can be just as sure of heaven as Jesus Himself? Oh, you say, that surely could never be! He is "the firstfruits of them that slept," the firstfruits of a sure harvest. He says, "Because I live, ye shall live also." Because He is there, we shall be there, too.

Sometime ago in our mail came a letter from a medical doctor reading something like this: "Dear Sir: This bill has been on our books for a long time, and we have been carrying it over from year to year. I think it is time it was paid. You are a preacher and I thought preachers always paid their bills,"

and so forth. I took it home to my wife and said, "I didn't know we owed Dr. Proud any money." She said, "Neither did I." So she brought out all the old receipts, and there was the one from Dr. Proud. Well, I didn't send it to him right away, but I wrote a nice little note, something like this: "Dr. Proud: I am afraid you have made a mistake. We do not owe you any money. We paid all the bills we owed before we left town." Back came a "boomerang" of a letter, and I certainly got a going over. My reputation was ruined. The letter made me smile. The next thing I did was put his receipt into an envelope and sent it to him without writing a word. Back came the nicest letter you ever read. Oh, he was so sorry. One of the girls must have made a mistake, had not marked it off the books, etc. Would I please forgive him?

What was it that changed and silenced the man? The receipt! Have you a receipt to get into heaven? I have a receipt; a very good one. I see an empty grave, and then I look up yonder and I see Jesus made a little lower than the angels for the suffering of death. I see Jesus crowned with glory and honor, and because He is there, I will be there also. *He* is my receipt. An empty tomb and a Man in glory. My sins which were many are all forgiven for His Name's sake. "Their sins and their iniquities will I remember no more."

No more, no more, no more, no more,
My sins are remembered no more;
For Jesus has taken them all away
My sins are remembered no more.

So you see, the end of faith is in the salvation of the soul. Now we are waiting for the salvation of our body.

Some day I shall be like Him, like Him,
Changed to heavenly beauty when His face I see;
Someday I shall be like Him, some day like Him,
Hallelujah! His wonderful promise He gave to me.

Let us quote the promise: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Corinthians 15:49).

Her Love Has Wings

By MRS. RUTH STULL
Missionary to South America

It is good to recognize yourself as a sinner saved by grace. Thank God for that truth. Thank God for reminding us over and over again that we are sinners saved by grace. Let us never forget that. Knowing it, and having its truth imprinted on our hearts, let us also remember that we are the Bride of Christ.

As the Bride, there is loving to be given, loving to be received, and childbearing to be expected. Her love has wings? Yes, for the Bride there are the wings to comfort and protect, there are wings on which to mount up for loving and for high service and there are the wings on which to go to the Bridegroom.

Psalm 91—and we all know that Psalm so well we scarcely listen to it when we quote it. We've always known Psalm 91. We've always used it when someone said, "Give us a chapter." We've quoted Psalm 91 because we knew it well. It's just good literature. It's a beautiful piece of Holy Writ. But, oh, it's a living thing for the Bride. When you remember, man or woman, that you yourself are the Bride, you will quote the ninety-first Psalm and receive comfort and protection from it. The first verse, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" reminds us of Psalm 17:8, "Hide me under the shadow of thy wings." Run through the Word of God remembering the Bride and the secret place and the overshadowing of the Almighty. Then when you need comfort, you will realize that the overshadowing wings are a mighty place of rest, a sweet place of rest, a protective place of rest.

The Psalmist said in 57:1, "My soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." I do not know the calamity of your life, and I'm glad you do not know mine. You would try to tell me of a way out. You would try to tell me what I might do to escape the calamity. You might tell me to turn into another path where there might not be calamitous experiences. I would not want you to know the calamities that are mine today. I might overlook the overshadowing wings and never know the Mighty One. I must abide in the secret place, in the refuge that His wings afford, until the calamity be overpassed. How we push people out of the place of calamity into the place of least resistance, into the place of easier surroundings!

I stood one day with a young woman as she watched the dying of her bridegroom. They had been married only six months. They were going out with us to share the work in the interior of South America. They were going out for their first term of service. Oh, they were a beautiful couple, a handsome bridal pair. I have never known finer Christian character. I have never seen more promising life. And then, before we got to our station, young Sam Warren died one night on the bank of the Amazon River. His bride said to me as we walked under the tropical palms that evening at sunset, "Ruth, write across the top of the box 'All His ways are best.'" There wasn't a casket out there. Sam's body was put away in a box the next morning at sunrise. My husband put his body away in its last earthly resting place, and these words were written on top of the box—"All His ways are best."

We sent that little widow back to the United States. We did not want to send her back, but our chairman said we must. "You can't take her where you are going," he wired. We were going to a place far from civilization. We were going to a place where no one else would come in, a place which we wouldn't be able to leave for years. We were going to a place in the midst of heathendom.

Yes, we had been there for several years, but there had been no converts during our first term of service. Friends? Yes. We had people who hunted for us and with us. We had red men who fished with us and for us. We had families who were living at camp fires near ours, but we had never actually seen a new birth in Christ. We had no children born into the family of God. Oh, interested folk? Surely. People who would make bows and arrows for us? Yes. People who would stay at our camp fires? Yes. But we hadn't seen of the travail of our souls. We hadn't seen anyone born into the family of God because of our labor of love. We could claim no converts, and we knew that. Ah, it is so easy to win friends. We have our little looking glasses, red bandannas, fishhooks and matches. Oh, they're very interesting. We could very, very easily say that we had a splendid church. Ah, yes, a physical church we had, but there were no children born into the family of God. There were no creatures made new creations in Christ Jesus. Nothing had happened in any of those souls to make them turn away from vice and cruelty. Not until a change in life is seen can there be a claim to converts. To include these people in a church group is not reasonable if they have not been born again. It won't last. When the next uprising comes, they will all flee. When the next raiding comes, they will all go out and share in the spoil. When the next cruelties come, they will all have a part in them. No. We must see them born again. They must receive the Son of God and become His children.

Ah, the Bride of Christ is for that. Whether the Bride of Christ is here or at the end of the trail, she must see children born into the family of God—and so there is that secret place.

That little widow came back to the States because the chairman said, "You must." Upon returning, she found herself being lavished with the sympathies of friends. She found herself being surrounded with the soft graciousness of kindness. She said, "No, it was not for this that I gave myself to the Lord Jesus Christ; nor for this did I take my Christian training; not for this did I go out and see Sam die. She said to the

board in New York, "I want to go out and live my life where it can produce for the Lord Jesus Christ, whose I am and whom I serve." The life of the living Christ was within her, and, although her bridegroom had gone, she chose to come out and live alone so that she could serve her living Lord.

In the first year of my own missionary life in the Jungles of Peru, the Lord spoke to me in the tones of the ninety-first Psalm and said, "Thou shalt not be afraid for the terror by night." It was not a promise but a commandment. Feeling His nearness I could answer, "Thank you, Father. I will trust and not be afraid."

Who can tremble and quiver and shake while leaning upon the arm of the Bridegroom? We would put Him to shame if we had no more trust than to quail while leaning upon Him. Our heavenly Bridegroom would say to us, "Thou shalt not be afraid for the terror by night." Was the terror by night a howling leopard? Yes, I could hear it right there—it was not in the distance. It was so very, very near that the fire from my revolver would send it hurrying back; and yet, He said to me, "Thou shalt not be afraid," and I responded, "Thank you, Father. I will trust and not be afraid."

You know, there is a difference between being frightened and being afraid. Did you know that? I have been scared stiff down there in the jungle, literally so; but I can truthfully say that I was not afraid. We have the promise that "perfect love casteth out fear." Leaning upon the Bridegroom you cannot be afraid. You may be startled, you may be frightened, but you are not afraid. The Lord said to me over and over again, and He said it to me since I have returned from the jungle, "Thou shalt not be afraid for the terror by night."

When morning came, He would say it again, not as a comforting, coddling promise, but as a command—"Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day." Your preacher has told you about the fiery darts of the Wicked One. In the jungle that means darts twelve feet long aimed from a bow in the hand of a red man who never misses his

mark. We would hear the parting of the underbrush at the edge of our tiny bit of clearing, and we would see the red men with fear and hate mingled in their eyes and on their sneering faces. Fear and hate are a frightful combination to meet on the jungle trail. These men didn't know who we were. They didn't know why we were there. Of course they were afraid of us. We were invaders. We were representatives of a strange power, and, of course, they hated us. It was their forest. Why should we be there? We didn't belong there. We hadn't been invited. But there we were, and they both feared and hated us. Fear and hate in the jungle spell death. We were in danger. The native whom I showed you on the screen last night holding two sticks of sugar cane that he had brought as a gift, that same man with a face smeared to a brilliant red, with his bangs over his eyes, dressed in the brown piece of cloth that was his covering, and armed with a bow taller than I am and with arrows much taller, had told us to go back to the river's edge, to get into our canoe, to go up the river and back over the mountain to our country, or he himself would kill us. We hadn't gone back, because the Lord had said that there is a secret place under the shadow of the Almighty. God says, "You go and preach the Gospel, and I'll go with you. I will confirm your preaching with signs. Some of the mightiest signs were that the arrows never left the bows toward our hearts and that we did not need to go up the river and back to our own country. We had been commissioned by the Bridegroom to go out and preach so that children would be born unto God from among those who were not of this family at all. The redskin's heart had been touched by the message, not by sympathy and love. Yes, sympathy and love were given, but our sympathy and our love and our looking glasses and our fishhooks never would have brought him in. There is a mighty power in the Gospel of the Lord Jesus Christ. When this Gospel is properly presented, it is, indeed, the "power of God unto salvation." We saw him eventually—not that first year, not that second year, and not for a while longer—but we

saw him convicted of sin and converted. God transformed and made a new creation of him in Christ Jesus. He was wild when I first met him; but he presented me with sugar cane last November on the bank of the river. How odd. How beautiful. How right. We had taken him a message that gave salvation to his soul and transformation to his life. Then, instead of arrows and threats, he gave us a welcome and sugar cane.

There is a secret place beneath the shadow of the Almighty where He says, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." It is possible, in the curved arm of the Bridegroom, under the overshadowing of the Almighty, the overshadowing of the Almighty that was to quiet us as His Bride, to bring forth spiritual children into the family of God. Under that overshadowing who dares to be afraid? Startled and frightened? Yes. But not afraid. I could say, "Thank you, Father." Our place of comfort and protection and productiveness is with the Most High.

And then—wings on which to mount up. In Isaiah 40:30, 31 we find the story of young folks fainting and becoming weary. Then we find a wiping away of even the thought of old age; and with the gathering up of youth and age, we find the pronouncement, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Wings on which to mount up for high living. I wonder how high you'd like to live the Christian life. I wonder how far from the level of earth you'd like to rise with your Christian living. You can go just as high as the eagle can go. To approach the presence of God, the place out of sight of the earthbound, that is the privilege of the Bride as she waits upon the Lord.

I wonder whether you have ever learned to wait upon the Lord. I wonder whether you have learned as the Bride to wait upon the Bridegroom to wait upon Him hand and foot, to minister unto Him in love, affection, service and devotion. Oh, you say I thought it meant to wait for Him to bless me. Yes, we usually think of that when we consider God. When

we go into the place of waiting, we wait for Him to do something for us. But this is not always the case with the relationship between the bride and the bridegroom. There is the waiting upon the bridegroom, too. Devotion and service are expressed love. To wait upon the bridegroom brings the blessing to the bride. When we are waiting upon the bridegroom, the loving touch, the kindly expression, the appreciative word and the gift are received. So it is with the heavenly Bridegroom. As we wait upon Him, hand and foot, heart and body, we become His completely, and there is no question as to just what we should render to Him. How much service would you like to render? Well, waiting upon the Lord gives opportunity for service that you of yourself could never render. This service is rewarded by love and life and blessing and strength.

Hebrews 11 tells us of service through suffering.

The sufferers were they "of whom the world was not worthy." They would not accept "deliverance that they might obtain a better resurrection." They winged themselves up to the Bridegroom and received not only release but redemption all glorious.

Her love has wings? Surely. Underneath the wings there is love and comfort and protection, and sons are brought forth for His eternal glory. In the strength of those wings she rises to the lofty sunlit heights toward the face of God. On those wings she soars into the eternal presence of the Bridegroom!

The Gospel We Preach

By S. H. TURBEVILLE
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In Colossians 1:27, we find the words, which are the basis for our meditation: "Christ in you, the hope of glory."

This statement is one of the most daring declarations that any man ever made concerning his religion. The author of these words was startled as he anticipated its utterance, as is evidenced by his prefacing the pronouncement of them by saying that to him it was a mystery. Paul's preaching was greater than his intellect; and any preacher whose preaching is not greater than his mind does not preach anything very worthwhile. Any religion which is not too big for the head is too small for the heart. Our Christian religion involves elements of mystery which no human mind can explain. No intellectual attitude is more stupid than that of demanding an explanation of all the verities of our faith. The fact is that we live in a world of mystery. There are millions of mysteries all about us. Nature is full of them. There is so much that we do not understand, that the more we know, the more we are aware that we do not know very much. Who can explain the sun? Who is the janitor of the sun? What kind of fuel does it burn, and where does it get its fuel? These are not silly questions. They are questions which no atheistic scientist can answer with any degree of intelligence. Who can explain the moon or that galaxy that we call "The Milky Way?" There is not an astronomer in the world who can explain these things. From the tiniest blade of grass to the most distant planet in the universe there are millions of mysteries which do not lend themselves to the explanations of the human mind. Then why should anyone be so foolish as to demand an explanation of all the matters having to do with our religion? The God of the Bible, the Christ of Redemption, the Holy Spirit, can-

not be framed into any human definition. Who can define life, love, faith? The author of Hebrews tried to define faith, but his definition is more mysterious than faith itself. In fact, the big things in life cannot be defined. Anything which can be encompassed by a human definition is indeed very small and insignificant. I read a book recently, the author of which is known internationally as a man of great intelligence. In that book he endeavored to explain the Christ of the cross. Both Christ and His Gospel are not to be explained but are to be proclaimed. That is the chief business of preaching—proclaiming the good news of the remedy for the moral malady of the human heart. Christ as the hope of a world benighted by sin is the Gospel which we preach. Anything less or anything other than this is not the Gospel of Christ; in fact, it is not the Gospel at all. So the Gospel, preached by the mountain-minded Paul, was greater than his intellect. A Gospel of that sort is the only hope of the world.

There are involved in the statement of our text three salient facts. First, no votary of any other religion can claim for the founder of that religion what Paul affirms here of Christ. Paul affirms that the human heart may be the habitat of the Christ; that Deity is to be homed in humanity; and that the finite is to possess the Infinite. Mystery of mysteries! But that is exactly what is affirmed. The most ardent follower of any other religion would not have the temerity to claim that for the founder of his religion.

Second, what Christ said gets its real value from what He is. What any other religious leader has said would be just as valid if said by someone else. The founders of the pagan religions never claimed that they, as the messengers, were essential to their messages. All that they ever claimed for themselves was that they were pointing out the direction which one should take. What Christ said has no redemptive or saving value apart from Himself. The principles of Christ are an utter impossibility in practical life if separated from Himself. Christ is vastly more than a signboard, which directs us. No man can

practice the Golden Rule without the presence of the Author of the Golden Rule in his heart. No one can walk the highway of the Sermon on the Mount unless he walk it in fellowship with the Preacher of that sermon. Therefore, the Person of Christ is absolutely essential to the practicing of His principles. We cannot live as He lived without being dedicated to Him and identified with Him. He must be more to us than a teacher if His teachings are not to be the mockery of the soul. He must be our Redeemer and Saviour before His principles can have any intrinsic value for us. "I am the way, the truth, and the life: no man cometh unto the Father, but by me," said the Master. Again He said, "If ye believe not that I am he, ye shall die in your sins." Also, "Without me ye can do nothing." Our hope and help do not center in the principles which Christ taught but in the Person of Christ Himself.

Third, the Christ of the cross is not only the hero of the Bible, but from Him the whole of the Bible gets its meaning and message. The Old Testament and the New Testament would be dead letters apart from Him. He stands in the midst of both of them as the *one* from whom their value is derived. All the promises, all the symbols and types, all the prophecies, all the sacrifices of the Old Testament, get their meaning from Him. The whole Bible would be a meaningless message to us were it not for the Christ. He is not only the *Life* of its message but He is the *Authority* around whom its messages center. He assumed the prerogative of changing what had been said, even in the Bible. Repeatedly He said: "Ye have heard that it hath been said . . . but I say unto you . . ." His word was authoritative and final, and from it there was no recourse. It was He who provided redemption for the human race. It was He who went into Gethsemane and bathed His face with the sweat of His own blood. It was He who was scourged by His malefactors, and upon whom the crown of thorns was placed. It was He who was hung upon the cross and in His dying moments cried, "My God, my God, why hast thou forsaken Me?" I trust I shall not be regarded as being too technical in making

certain distinctions here. They are here, and they are real. We ought to recognize them in any proper evaluation of the facts. There is a very real sense in which Christ holds the key to all the infinite wealth of God the Father and God the Holy Spirit. They will have no regard for us in bestowing upon us the benefactions of heaven, save as we exalt God the Son as Redeemer and Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," says the inspired Word.

I want to consider with you now seven inevitable results which ensue when the truth of the text becomes factual in the heart. In the first place, there will be the realization of His presence in the heart. This is the beginning of a Christian experience. Until Christ to us becomes real, we have nothing as an experience of salvation. This is that without which everything else is meaningless in Christian living. Church membership, all the forms of worship, the most ornate ritualistic observance, cannot be a substitute for Christ in the heart. The most important thing that ever occurs in the heart of any individual is that which brings Christ as a reality to the inner life. That realization in the heart is the birthday of salvation to everyone. We may be members of the church and yet not have had this experience. No other fact needs to be emphasized more than this in our churches throughout the land, irrespective of denominational classification. Thank God, we know we are saved when Christ is homed in the heart! None ought to stop short of this awareness.

Second, when Christ takes His abode in the heart, the crucifixion of our old sinful nature will follow, if we walk in the light which He reveals. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Every genuinely saved person will soon discover that if Christ is to be Lord of life, the sinner must be delivered from that sinful nature, which is the inheritance of every member of the

human race. That deliverance is provided for every follower of Christ.

Third, the indwelling Christ becomes to us the fort which safeguards us from the forces of evil without. "Ye are of God, little children, and have overcome them [the evil forces without]: because greater is he that is in you, than he that is in the world." No man is conditioned to overcome the world, until Christ makes His home in the heart. By a constant, living faith we may have Him as the guard of the inner self.

Fourth, when the Christ makes His habitat in our hearts, there will be unmistakable manifestations of His presence there. His presence will be manifested in what we do, where we go—in the whole of our lives. It will reveal itself in business relations, social contacts, family life and public life of every sort. Our lives will be so dominated by Him that others will know that we have been with Him, as it was said of the disciples of old. Christianity is not something which can be kept a secret for our own selfish welfare. It must be shared with others if it is to remain a reality in us.

Fifth, when the heart is the home of Christ, there will be a proclamation of that fact. That is a law which pertains to all of life. Christ said, "Out of the abundance of the heart the mouth speaketh." When Christ, therefore, is the guest of the inner life, we will have something to say about His abiding within. The outside world will never have much confidence in any religious profession about which we have nothing to say. When Christianity is real within, it will be revealed by what we say. People who have nothing to say about their religion could never become the salt of the earth or the light of the world. If people can talk about other matters, they will want to talk about their Lord and Saviour. There will be times and places where they will be delighted to speak about what He has done for them. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy," said the Psalmist. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written

before him for them that feared the Lord, and that thought upon his name" (Malachi 3:16).

Sixth, when Christ is in our hearts and lives, there will be periods of intercessory prayer in our experience. The prayerless life cannot exist where Christ dwells. He who spent whole nights in prayer and whose life was characterized by prayer, would certainly not be at home in the prayerless heart. Prayer becomes the normal expression of the life dedicated to Christ. They who walk in fellowship with Him will certainly spend time in talking with Him.

Seventh, if Christ be a fixed president in the life, there will be the spirit of co-operation with Him—in His plans, His program and His proposals for the evangelization of the world. "He that is not with me is against me; and he that gathereth not with me scattereth abroad," said Christ. Paul said, "We are labourers together with God." Where the love for Christ reigns in the heart, work for Him and His kingdom will be rule of the life. That work will be a joyous expression of devotion to Him. It will not be a matter of mere duty, but it will increasingly become a genuine delight.

In conclusion, let us consider the basis of hope for our spiritual life in time and for our habitation in eternity. The ground of our hope must be something more than philanthropy, generosity, benevolence, neighborliness, sociability, culture, refinement, and so forth. However good these and other similar activities may be in themselves, they cannot become the ground of our hope for eternal life. Nothing that we can do and nothing that we can achieve by our own human efforts can be the Scriptural basis for the hope of the soul. "Christ in you, the hope of glory," is the only ground upon which we may stand with confidence, according to God's Word.

An aged minister of the Gospel, a man who was known for his genuine piety and deep spiritual life, told me about an experience that came into his life. He was very sick in a hospital in Chicago. Before long he began to realize that he was gradually getting weaker, and the time came when he felt

that unless a sudden change for the better occurred, his days would soon end. About that time his physician came in and informed him that he was a very sick man and that his business affairs should be taken care of, for he probably would not live very long. What the doctor told him did not excite him in the least, since he was already aware of his condition. Realizing that his departure from this life might occur at any time, he began to meditate upon what ground he had for the hope of eternal life. He enumerated all the good things he had tried to do in his life as a minister of the Gospel of Christ trying to find some ground for his hope of acceptance by the Lord. As he considered these various items in his life, each one appeared completely unfit for the ground of his hope. When he had surveyed his whole life, including every good thing that he had done, he found that nothing which he had done offered any security or comfort. Something seemed to whisper to him, "Put your trust in *Christ,* not in your good deeds. He looked up and reaffirmed his unfaltering trust in Christ, and in Christ alone, as his Saviour. A deep peace filled his heart as he acknowledged Christ as the ground of his hope for eternal salvation.

Dear friend, what is the ground of your hope? Are you *now* aware of the indwelling of Christ in your heart and life? Is *He* to you a living reality. Is His presence within you the ground of your hope? "Christ in you, the hope of glory."

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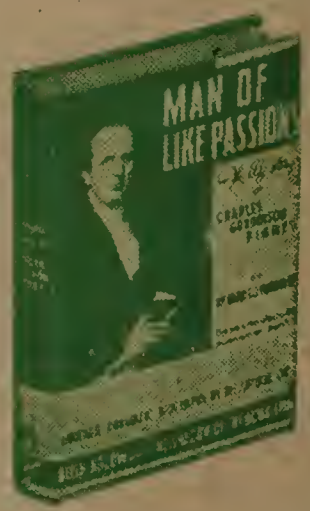

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